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MISCELLANEOUS ESSAYS,

BY

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THE PORTRAIT

THE PORTRAIT OF CHARITY.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. Amen.

THE PORTRAIT OF CHARITY.

CHAPTER I.

THE 13th chapter of St. Paul's 1st Epistle to the Corinthians is very peculiar. It is a systematic and detailed portraiture of one single and distinct grace in the catalogue of Christian attainments, and it may be safely stated that it has no parallel in Scripture. The xith of Hebrews is most like it: but after the definition of faith in the 1st verse, the remainder of the chapter is rather an illustration of the fruit or results of faith, than any exact portraiture of that grace.

Charity, or holy love[a], is spoken of in this chapter,—

[a] The use of the word "charity" instead of "love" as the translation of ἀγάπη, in this and several other instances, is quite of an arbitrary character, and not from any distinction in the meaning of the word, as appearing in such places. These variations are not sanctioned by the original Greek, but begin in the Vulgate translation, e. g. in John xv. 12, where "dilectio" is used, but in the chapter before us, "charitas." The Greek ἀγάπη is the same. So in numerous instances. The employment of the word "charity" as narrowed to acts of almsgiving and such deeds, is quite conventional, and has no sanction whatever in any part of God's Word.

First, as to its absolute and indispensable necessity.

Secondly, as to its characteristic features.

And, lastly, as to its excellency and perpetual continuance.

A glance at the chapter will show that the first of these subjects is contained in the three first verses, the second in the four next, and the last in the remaining portion.

The first three verses declare the absolute necessity of charity or love, and the worthlessness, in God's sight, of all gifts and deeds, where true charity, or love, does not dwell in the heart.

1. *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

2. *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

3. *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Before I examine these verses in detail, let me first observe, that it would be no slight mistake to suppose that this declaration, and these specific details, appear abruptly in this chapter, rather than in connexion with the epistle at large.

They are most closely connected with the whole epistle. St. Paul begins it by telling the Corinthians that he had heard of grievous breaches of love among them. And it was his object to

counteract such a spirit, and to promote another quite different.

In the first chapter, 11th verse, he writes:

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." And on going on to the third chapter, 3rd verse, we find the watchful and faithful apostle speaking thus: "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" And again, we are told that "brother was going to law with brother[b];" and again, that some, presuming on their own knowledge and advancement in light, sinned against the weaker brethren, and wounded their conscience, and so sinned against Christ[c].

But let us pass on to the twelfth chapter, immediately preceding that on charity. There we shall find precisely the same tone of warning and admonition on the matter of *love*, running through it from the beginning to the end. We learn there, in the most striking manner, that all gifts and all graces are to be used to the profit of all, for the good of the church at large; that no member of the body is to act in a narrow spirit, or for himself alone, but for the whole body; so that (as told in the twenty-sixth verse) "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." And in the very last verse, while the Christians at Corinth are exhorted to

[b] 1 Cor. vi. 6. [c] Ch. viii. 12.

desire "earnestly the best gifts," "*yet*," adds the apostle, speaking of another thing still more acceptable to God, "*yet* shew I unto you a more excellent way." That way is—charity, or love!

But to resume our consideration of the worthlessness in God's sight of all gifts and deeds, where there is no true love or charity in the heart—that is, where there is no real heaven-taught love towards God and man implanted within us by the Holy Spirit, through the Lord Jesus Christ[d]. Without this inward living principle of all service acceptable to God, neither intellectual powers, nor eloquence, nor any other talents are of any value in His sight—no, not even when employed on the side of religion, or in the church itself, although accompanied with such results, as to command the most fervent admiration, and to appear, in man's sight, as crowned with most eminent success. And exactly the same thing would be true, as applied *to deeds*, in appearance most munificent, most self-denying, and surpassing, in the utmost degree, the usual "manner of men."

But let us observe the particular points, illustrating this subject, on which the apostle dwells. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass[e], or a tinkling cymbal."

[d] This twofold and inseparable love is the *charity* of Scripture. "Per hunc amorem Creatoris, benè quisque utitur creaturis. Sine hoc amore Creatoris, nullus quisquam bene utitur creaturis." Aug. lib. vi. cont. Jul. c. 3.

[e] "Χάλκος, brass, signifies brazen instruments, such as trumpets

Here is an allusion to a subject intimately connected with the early times of the Gospel, and with the church at Corinth.

We are all acquainted with the fact, that, on the day of Pentecost, a miraculous gift of speaking various languages was given all at once to the members of the church, insomuch that the multitude, gathered from all lands to Jerusalem, declared with the utmost astonishment, "Behold, are not all these, which speak, Galilæans? And how hear we *every man in our own tongue*, wherein we were born?" Now there is no doubt that this extraordinary gift was possessed by several members of the church at Corinth at the time when St. Paul wrote this epistle. And, indeed, the whole of the fourteenth chapter is occupied with exhortations and directions connected with that subject—one of the most interesting character, though it would not be well to investigate it farther at the present moment. I would only have it remembered, that St. Paul declares, how, even with the possession of this marvellous gift, even with its most successful exercise, so that a man's addresses might seem like those of an angel, and evidently be miraculous and superhuman—*even with all this*, if a man had not love in his

and drums. (Olshausen.) The word may refer to some particular instrument of music, no less than the word "cymbal," but I am not aware of any instance in the Greek. "Æs" is so applied in Latin, e. g. Virg. Æn. iii. 240. et ix. 503. The "cymbal" (an instrument still heard in bands) is a small plate of brass, which being struck against another of a similar kind produces an acute, ringing sound, but little distinct expression.

heart, he would be like "sounding brass or a tinkling cymbal;" not like a well-tuned instrument, making true harmony to God, speaking to the heart of man with no "uncertain sound," and with God's blessing on his words[f]. The service of the heart must precede that of the tongue, to render the latter acceptable to God. And the apostle first specifies this gift of tongues, to humble the proud Corinthian professors, who prided themselves on the possession of their gifts, and despised their brethren, and contended among one another, loving preeminence and praise, and seeking great things for themselves, rather than for Christ and for souls.

The apostle then proceeds in the same course, still speaking with faithful and holy personality—still keeping in his eye, as directed by the Holy Ghost, the case of the Corinthian Church; and, with the utmost feeling and spiritual delicacy, putting *himself* forward to represent others.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Other and great gifts are now brought forward,

[f] Lord Bacon, in speaking of this passage, says, "Not but that it is an excellent thing to speak with the tongues of men and of angels, but, because if it be severed from charity, and not referred to the good of men and mankind, it hath rather a sounding and unworthy glory, than a meriting and substantial virtue." Advancement of Learning, p. 10. ed. Pickering, 1825.

to commend and set forth, by way of contrast, the need and the excellence of love.

The first of these gifts is "prophecy." Now what is meant by this word *prophecy*, so often met with in the New Testament? It sometimes, of course, means the faculty of foretelling, by divine inspiration, some future event; but it much oftener signifies the ability to proclaim or *speak out*, evidently by inspiration, and in the demonstration of the Spirit, God's wonderful works through Christ Jesus the Lord. This gift is mentioned in the second chapter of the Acts, when Peter, quoting from the prophet Joel, saith, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters *shall prophesy*[g]." And, passing over many instances of the fulfilment of this promise, I shall only refer to another passage in this epistle[h], (where, in the number of the Holy Spirit's gifts, *prophecy* is introduced,) and to the fourteenth chapter[i], where the wonderful effect of prophecy is thus described, as reaching the secrets of the heart, and compelling an acknowledgment of God, as speaking by His servant's voice. "If all *prophesy*, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is with you of a truth." Now such was the effect of prophecy, or the true,

[g] Acts ii. 17. [h] 1 Cor. xii. 10. [i] xiv. 24, 25.

faithful, Spirit-taught preaching of Christ, for "the testimony of Jesus is the spirit of prophecy[k]." Nevertheless, full of glory to God as this gift and this honour, put in vile earthen vessels, was, and is, and shall be to the end, still a man might have a clear understanding of all doctrine, and able utterance in declaring it—yes, even through the infallible illumination of the Holy Ghost—and yet he might be only one of those enlightened in the head,—only one, thus far tasting of the "powers of the world to come"—(as no doubt Judas was, and many others, alas! seem in all ages to have been)—he might, I say, be such a character, and yet be nothing whatever in God's sight, because without true love of Jesus, or true love of man. He might *seem* to be a very pillar of the church, and he might preach to others, and sound doctrine too, but be, after all, a "cast-away." How we see here the necessity, no less than the glory, of love!

But what is the next gift mentioned, as utterly unprofitable unto him who hath it, if unaccompanied by love? Even *faith* is so described; but let me observe, lest any should be perplexed, that I shall presently state, what sort of faith is meant by the apostle.

The chapter proceeds,—"And though I have all *faith*, so that I could remove mountains[l], and have not charity, I am nothing."

[k] Rev. xix. 10.

[l] This, evidently, was an application of a proverb of the times. Our Lord refers to the same saying in Matthew xvii. 20:

Yes! so sure as the Lord Jesus Christ has spoken it, the day will come, when many will say to him, "Lord, Lord, have we not *prophesied* in thy name, and in thy name have cast out devils? and in thy name done many wonderful works?" to whom he will profess, "I never knew you: depart from me, ye that work iniquity." This is a most fearful truth, but it does not perhaps bear quite so practically upon us all, (except for deeply impressing on our minds the indispensable need of love,) as some other parts of our subject, because the power of working miracles appears no longer to be exercised in the church. But one thing is evident, that, although saving faith in Jesus is always and inseparably joined to a real and blessed love of God and man in the heart, yet there has been, and there might be still in a man, (if allowed by God,) a wonder-working faith of the most remarkable description, and yet *no love;* and this wonder-working man would therefore be nothing[m]!

"Verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The same idea is presented in Zech. iv. 7, where, alluding to difficulties, the Prophet exclaims; "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

[m] Cyprian writes on those gifted with such powers, but not with holiness.—"Et prophetare et dæmonia excludere et virtutes magnas in terris facere sublimis utique et admirabilis res est, non tamen regnum cæleste consequetur quisquis in his omnibus invenitur, nisi recti et justi itineris observatione gradiatur." De Unit. Ec. From note in Owen on the Holy Spirit, b. ii. c. 1. §. 17.

The next and last declaration of the text should indeed awaken and fix our most earnest attention, for it concerns us all in the most intimate degree; and by it we should be aroused, in the strength of God, to "deep searchings of heart."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Thus we see, that two actions of the most remarkable character are brought forward —two actions, each, in their way, enhanced to the utmost possible extent—the *one*, even so far as to giving up all our property, and the *other*, even so far as to giving up our life by the most excruciating death; and yet these two actions (and therefore, inclusively, all actions of a minor kind) are absolutely and unreservedly declared to *profit a man nothing*, if love or charity be not in his heart! "It profiteth me nothing!" Yes! there may be an open, lavish, ostentatious hand, where there is a close, churlish, uncharitable heart. Vast sums may be given away through the false notion of purchasing and meriting God's favour thereby, instead of receiving it just as a free gift to poor, guilty, needy sinners, for Christ's sake; and such gifts *may* be made an insulting excuse to God for the want of love in the heart[n]. And we know how many on their deathbed have sought, in their ignorance and blindness regarding God's

[n] "Through ostentation or some other vicious affection, or through some mere natural motion without any true spiritual charity of the heart." Diodati.

ways, to bury and hide their sins under their ill-gotten heaps of gold, brought out from their foul treasury for some end called religious or benevolent. Moreover, how this saying, that a "man may bestow all his *goods* to feed the poor, and yet be nothing," cuts up, root and branch, all the false notions relative to giving money, as if charity consisted in this alone. No! Giving money for good objects is a sign, and, if we have money to give, an indispensable sign, that God's love is constraining the heart; but it is only as *one* among the multitude of wheels in the action of that great, living, moving, spiritual work of God, even a new-born soul; and we might as well call one little wheel by the name of that mighty machine, of which it is only one small and individual part, as to let almsgiving alone take the place, title, and honour of godly charity and love.

We may go further still. Indeed our text leads us onward still. Even willingness to *bear death*, and that of the most excruciating kind, will not answer before God instead of this charity or love.

"Though I give my body to be burned, and have not charity, it profiteth me nothing." Yes! a man might sacrifice his life for the sake of his Christian profession, his creed, and the religion of his forefathers—he might be ready to go to the stake and be burned, rather than deny one word of those principles and truths in which he has been nourished and brought up from his youth

—he might be perfectly fearless of man, and, like Jehu of old, very full of zeal—he might count suffering and death as no obstacle in his course; —but as all this might result from mere natural courage, strong party spirit, or impetuosity of disposition in any cause, which a man may take up[o]—in a word, from motives inferior to those which God puts in the heart, and acknowledges and blesses as of Him; therefore all this self-sacrifice, and all this suffering, even unto death, would just profit nothing without charity or love. For as St. John—the beloved apostle and evangelist—declares, "He that *loveth* not, knoweth not God; for God is love." Again, "He that loveth not abideth in death[p]." And if we know not God in our hearts, we cannot be saved, Jesus Christ having said, "This is life eternal, that they might *know* Thee, the only true God, and Jesus Christ, whom thou hast sent[q]."

But I should fall very short of fulfilling that which appertains to my subject, if, after my exhibition of the worthlessness of all other things where there is no true love in the heart, I did not lead to the fountain whence this love is to be drawn—to the channel by which it descends—and show the means whereby it may flow on within us, and not be dried up, as in a barren land. This I will now attempt, reserving for future

[o] "It is by no means improbable that zealots may have given their lives for a religion, which had never effectively restrained their vindictive or their licentious passions." Macaulay's Hist. of England, ed. 1. vol. iii. 465.

[p] 1 John iii. 14. [q] John xvii. 3.

attention the *spirit* and the *character* of true godly love, as detailed in the verses to come.

The one well-spring of love is not on earth, but in heaven—even in the bosom of Almighty God Himself. "God is love." He says to every saved sinner, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Again it is written, "We love Him because He first loved us." From above, therefore, is the sole spring or fountain-head of love[r], not from beneath—not from the kingdoms of this world—but from *above*. Do you ask, then, how can we ascend up to heaven for it? How are we to draw down for ourselves any portion of this love? Through what channel is it to reach us? The answer will at once be, that through Jesus Christ full provision is made by Almighty God to satisfy all this our need. God does not demand or expect our best affections for any thing like a mere abstraction, but for a Person, a Being like Himself. Nor again, even for Himself, only as a great, essential, unapproachable Spirit. No! certainly not! But for Himself as "*declared*," or made clear to man in the person of his own Son, Jesus Christ, "manifested in the flesh." "If any man thirst, let

[r] "This is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glues them together in perpetual amity, and form, and league, and can no more abide bitterness, hate, malice, than fair and foul weather, light and darkness, sterility and plenty may be together; as the sun in the firmament, (I say,) so is love in the world, and for this cause 'tis love without an addition, love, love of God and love of man." Burton, Anat. Mel. part iii. sect. 1. mem. 3.

him come to *me* and drink"—even deep in the cup of love. That living principle of all true service—that grace which gives a foretaste of heaven—that "ornament of great price," or rather that spirit, absolutely needful for every child of God, and without which no one can so be—I mean, of course, *love*—is brought down from God to man, from heaven to earth, from the full Creator to the empty creature, through one channel alone, even Jesus Christ our Lord. And now, through the abiding Spirit, abundance of this love is brought nigh unto us, is on all sides of us, even as an atmosphere for God's children to breathe. Yes, this is the Holy Spirit's work—to "receive the things of Christ, and to show them unto us[s]!" Our Lord hath declared it. And among these things none is more blessed—none is more glorious—than his love. And with this love thus divinely made known, you will—you must truly love God and man! Then those words must be fulfilled in you: "We love Him who first loved us." So too those other words: "The love of Christ constraineth us"—*i. e.* all true Christians. If therefore, we desire to love God and man as we ought, let us look to God alone, as the source of love, to Jesus as the one living channel, by which it reaches earth, and to the Holy Spirit, by whom it is conveyed personally to each soul. Let us acquaint ourselves with God as our reconciled Father, as our dying Saviour, as our living Comforter! Let us dwell in prayer, in

[s] John xvi.

meditation, and in thanksgiving, on *every* proof and manifestation of God's love, as declared in Scripture, and as experienced in ourselves, above all, on His "inestimable love in the redemption of the world by our Lord Jesus Christ[t]!" In the heavens above, and in the earth below, this proof stands singly, preeminently, and supremely glorious—yea, the apostle whom Jesus loved speaks in a kind of grand and mighty omission (if I may so venture to speak) regarding all other proofs of Divine love, when compared with this, saying, "In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him[u]." And this is set before us, not only as the very highest claim on our love towards God, but also on our love to man, forasmuch as the apostle adds, "Beloved, if God so loved us, we ought also to love one another[x]."

We shall next direct our attention to the specific features of charity, pourtrayed by that Holy Spirit, who employed St. Paul as the instrument of their delineation.

CHAPTER II.

1 Cor. xiii. 4.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Luther observes that, in this chapter, "Paul

[t] The Thanksgiving of our Prayer Book.

[u] 1 John iv. 9. [x] Ibid. ver. 11.

attributeth to love *all the fruits* which are done in the Spirit[a]. The portraiture of these graces now begins.—Olshausen says that "Paul now describes the characteristics of love in a series of fifteen expressions. The two first indicate its nature in general; then succeeds a course of negative signs, whereby the conduct of the Corinthians is shewn to be entirely at issue with real love; and then certain positive characteristics follow, presenting a true picture of the same."

Speaking, generally, we may say that this 4th verse treats of three distinct evidences, proving that charity, or love, exists in the heart: for *kindness and long-suffering* are here connected together, and that the same may be said of *vaunting self, and being puffed up*. At the same time, while I use the word "connected," I wish it to be carefully observed, that neither here, nor in any single word of the chapter, is there any expression which does not convey its own *distinct* meaning. There cannot be any thing like tautology in an inspired composition; and this remembrance, accompanying us throughout our examination of the whole chapter, will in several parts tend to increase our interest and our diligence in its examination.

We may first, then, consider the *long-suffering and kindness* of charity.

This, indeed, is a spirit which must come from above; from grace, not from nature; from the

[a] Com. on Gal. v. 22.

"supply of the Spirit of Jesus Christ," and not from any other quarter.

Those who are acquainted with Paley's Evidences of the Truth of Christianity will probably remember his references to the fact, that the *character* commended and enforced by Christ and his Gospel is a character just opposite to that which meets the admiration of the world; just opposite to that which accords with its tastes, habits, sentiments, and approbation. He deduces his argument from the proposition, "that the Gospel has brought forward some virtues which possess the highest intrinsic value, but which have commonly been overlooked and contemned[b]." The Christian grace of patience under injuries illustrates this in the clearest manner. Christian love will lead you to bear, long and patiently, the infirmities of others, and their transgressions against you. If love reigns in you, you will forgive others their trespasses, howsoever frequently they may be repeated, and you will not venture to set any more bounded limit to your long-suffering, than that which was set by the Lord Jesus Christ, when he bade us forgive our brethren, not only until "seven times, but until seventy times seven." Resentment, harshness of spirit, bitterness, animosity, and all such feelings, will be either unknown to love, or conquered by love, acting in the "strength of the Lord[c]." And love

[b] Evidences, part ii. ch. 2.

[c] Prov. x. 12. "Hatred stirreth up strifes: but love covereth all sins."

will not only bear with patience certain distinct acts, which could be thus endured through no other motive, and in no other strength, but it will also be long-suffering in slights, and neglects, and coldness; and in witnessing, day after day, the absence of return, or of any visible effect on those who are beloved. It will know how to be "abased" in these matters, no less than how to "abound[d]." And the loving spirit, like the husbandman waiting for his harvest, will be content to wait, and watch, and hope, and trust, to see many beneficial results "after many days." Love will often sow in tears on the barren and the stony ground of a poor fellow-creature's heart; but He who is Lord of the seed, and Lord of the harvest too, may, will, and often does, break up the fallow ground: and his servant, who sowed in tears, shall often, even in this world, reap abundantly with joy, overcoming evil with good, and gaining a brother, by the means of long-suffering love. Let every one beware of despising this meek, enduring, loving character, as a man will surely do, if not renewed in the heart by the power of the living God! Let no one despise this character, but rather pray for it earnestly that it may become his own; or that it may be kept up and strengthened within him, if, by divine grace, it is in some measure his now! It is a fearful thing to know that so many not only lack altogether, but absolutely contemn, as poor-spirited and mean, that very spirit of endurance in love, which

[d] Phil. iv. 12.

is the marking feature in the character of God himself, in all His dealings with man! They may not distinctly put forth and maintain any such ungodly principles, but still they so feel and so act. As Bunyan says, They have such a mind, if not such a mouth.

When the Lord God Almighty proclaimed that chosen name by which He would be known to Moses in the wilderness, it was in terms like these—

"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Ex. xxxiv. 6, 7.) And when the Lord Jesus Christ came down from heaven, *declaring*, or *telling out*[e], in Himself, the name and character of God, then *His* words, who "spake as never man spake," uttered on earth the same blessed truths on the long-suffering God, when he told of the barren fig tree, spared year after year, and of the Prodigal received with joy after his long wilful course of riot and sin. And He bids us feel and act as "children of the Highest," who is long-suffering and "kind unto the unthankful and to the evil."

Well is it expressed by bishop Hall—"We have so much of God, as we can remit injuries; so much of Satan, as we would revenge them."

[e] Ὁ *μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο* —John i. 18. Parkhurst renders the word *ἐξηγέομαι*, "to declare, relate thoroughly and particularly, to recount:" and quotes authorities to "shew that this word is peculiarly applied by the Greek writers to things esteemed divine."

But I would now hasten on to the paramount claim upon us for the exercise of long-suffering and love, made and embodied (so to speak) in the very Person and life of God Himself on this very earth. I refer, of course to the Person and life of God, as our Redeemer. I refer to the Saviour's most marvellous long-suffering towards the creatures of His hand, when "He came unto His own, but his own received Him not," but took Him with cruel hands, and crucified Him, though He was the Lord of glory, coming to "seek and save that which was lost."

The whole of the fifty-third chapter of Isaiah describes this special feature in the character of Jesus, though I quote one verse only: "He was oppressed, and He was afflicted; yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." What "contradiction of sinners" He endured on this earth! Nevertheless, when He "was reviled, he reviled not again." The Samaritans would not even receive Him on His way; but their harsh refusal only brought forth from His lips those gracious words, "The Son of man is not come to destroy men's lives, but to save them." When dying on the cross, He put up the prayer for His murderers, "Father, forgive them, for they know not what they do." See Him, too, weeping over His beloved Jerusalem, notwithstanding her rebellion and her sin! See Him grieved for the hardness of his disciples' hearts,

not for that of strangers and foes alone! See Him, as our long-suffering Saviour, in His body, and in His spirit, from the beginning to the end of His day and work on the earth! Love is *long-suffering.* That epithet explains all. And with this gracious endurance of evil, *kindness* was ever inseparably joined, for charity, or love, as we hear in our text, is not only long-suffering, but is also *kind.* Therefore we hear of Jesus in His kindness as "moved with compassion"—as shedding tears at the sight of sorrow—as receiving Nicodemus, though he came stealthily by night—as declaring His yoke easy and His burden light—as sending a special message of encouragement to Peter, just because *he* had denied Him—as giving a son to a mother, and a mother to a son, from the agonizing Cross itself. All this was the fruit of love. Nothing was too *great* and nothing too *small* for the wide embrace and unlimited exercise of Christ's infinite love. Now by all this He has given us an example, that we should do unto others as He has done unto us. His declaration to us this very day is precisely and in all respects the same as His declaration to His servants in the days of His flesh: "If ye know these things, happy are ye if ye do them."

The apostle St. Paul referred to *kindness*[f] as

[f] 2 Cor. vi. 6. χρηστότητι—a substantive corresponding to the verb in the passage which we are examining, viz. χρηστεύεται, &c. There can be no better illustration of the word than a reference to Luke vi. 35, where the original word rendered "kind" is χρηστός—describing the kindness of God to the unthankful and the evil.

one of the signs of an apostle—as an evidence that God was with him in truth. But let us mark well and prize the example of One higher than Paul, or any other man. Let us mark and prize as we ought the *long-suffering* of Jesus towards us, and (to use the Scriptural expression) "the exceeding riches of God's grace in His *kindness* towards us through Christ Jesus;" and *then* the knowledge, experience, and sense of His love will and must constrain us to follow in His steps, as our Leader in the way of life. We then, as branches of the True Vine, shall bear some fruit similar to those rich clusters of long-suffering and kindness which He bore and put forth in all fulness and beauty. We then, as members of Him who is our Head, shall be in some measure animated by the same ever-beating pulse of love which was in the heart of our Lord. We shall then make it our business, or rather find it our privilege and our delight, to live as children of that family, whose God and Father is love. This is a high standard. This is not less arduous than noble. This is a warfare difficult, yea more, impossible, for man in himself—even a warfare with Satan, and self, and the world, all against us in the fight. But while we know and remember well the obstacles, interruptions, and difficulties in our way when pursuing a course of long-suffering and love, such as that which our Lord trod—we know and are assured of help from above, of the power of prayer, and of the Spirit's aid, ready for us and freely offered in all our infirmities. It

was not said to St. Paul alone, but it is written for all believers in the Lord Jesus Christ: "My grace is sufficient for thee: for my strength is made perfect in weakness[g]." And having the promise of such aid and such grace to help us in time of need, we will not think it a vain thing to urge, with much hope and confidence, the head-study, and the heart-study too of that very character on which I have now dwelt, towards its imitation in our daily conduct. Let us pray for long-suffering and kindness, as a daily gift of God, every morning of our lives! And I am much mistaken if any day will ever pass over our heads—scarcely any single hour of our intercourse with men—in which we shall not experience the need and the value of such a petition at the throne of divine grace. If we would desire to live, adorning the Gospel—if we would desire to fulfil that new commandment of Christ, which, though in itself old, was issued with such a fresh sanction and authority by Him as to be called "new"—if we would be happy in ourselves, and instrumental in promoting happiness around us, let us pray earnestly and continually for those Christian graces which I now commend. Let the "law of kindness[h]" rule in our heart, rule in our words and communications, rule in our deeds—yes, rule in all the course of our life! "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye *kind* one to another, tender-hearted,

[g] 2 Cor. xii. 9. [h] Prov. xxxi. 26.

forgiving one another, even as God, for Christ's sake, hath forgiven you[i]."

But love is not only long-suffering and kind. Many other excellencies yet remain in connexion with love. It is a preservative against a multitude of sinful dispositions, of which, without it, man is the slave and prey. "*Charity envieth not.*" I shall not enter here into a delineation of that foul passion, envy, thus pointed out as incompatible with love. But hideous as that passion is, when exposed by the moralist, and still more hideous as it is when the bright light of God's truth is directed against it, yet, as man's corrupt heart is ever the same, envy is a sin, against which the spiritual teacher may well warn his hearers, and well may he exhibit, for their assiduous cultivation and pursuit, that grace of love by which alone they can be freed from this "root of bitterness." Oh! let no one presume to think himself invulnerable by this hateful sin!

[i] Ephes. iv. 31, 32. In commenting on Gal. vi. 1. Luther has a beautiful passage on *spiritual* kindness. It is too long for quotation here, but in it are the following words. "Brethren, (saith Saint Paul,) if any man be overtaken with sin, do not trouble him or make him more sorrowful: be not bitter unto him, do not reject or condemn him, but amend him and raise him up again, and by the spirit of lenity and mildness restore that which in him is decayed by the deceit of the Devil, or by the weakness of the flesh. For the kingdom whereunto ye are called is a kingdom, not of terror or of heaviness, but of boldness, joy and gladness. Therefore, if ye see any brother cast down and afflicted by reason of sin which he hath committed, run unto him, and reaching out your hand, raise him up again, comfort him with sweet words, and embrace him with motherly arms."

No one, by nature, is superior to it, if adequate temptation comes! We know that this sin was in the Corinthian church, "Whereas there is among you *envying*, and strife, and divisions, are ye not carnal, and walk as men[k]?" And St. James includes *all* when he saith, "Do ye think that the Scripture saith in vain, The spirit that dwelleth in *us* lusteth to *envy*[l]?" Moreover, no one can behave himself so righteously and well as to offer no mark on which envy can fix. No. Solomon himself hath said, that "for every *right* work a man is envied of his neighbour[m]."

Therefore, whether we remember that no one is above being tempted to envy, if not preserved from it; also that we may become the subjects of envy to others; and when we add to these remembrances the hideous character of this sin—how it had its share in the murder of Abel and in the murder of our Lord Jesus Christ[n], and in so many of the black deeds by which our fallen human nature has been stained, here surely is a fresh summons to pray for that love which "envieth not," that it might be shed abroad in our hearts, and in the hearts of all with whom we have to do, and in the church at large. Blessed be God, there is a soil where envy cannot grow. There is an holy precinct whither it enters not. That soil so favoured, that holy precinct, is *love*

[k] 1 Cor. iii. 3. [l] James iv. 5.

[m] Eccl. iv. 4.

"Quosdam præcipitat subjecta potentia magnæ
"Invidiæ."—— Juv. Sat. x. 56.

[n] John xii. 19.

But—to apply the truths and motives of the Gospel, as specially excluding that sin on which I now dwell—what is there in another which a Christian can envy, while he is realizing these truths, while he is standing on that high position which it is his right and privilege to hold? Grandeur, wealth, wisdom, abilities, popularity, fame, beauty, success—such are among the objects on which envy fastens, making odious and self-torturing comparisons between itself and others. But the Christian has all things, and abounds. He is ennobled, as being a child of God. He is richer than the kings and princes of the earth. He is wise in the "wisdom which cometh from above." He is beloved of God and of angels in heaven, and of all members of the church upon earth, by whom his character and spirit is known. His name is written in the glorious Book of Life. The beauty of the Lord his God is upon him. He is clothed in the garments of salvation. He has found, in the exercise of love, an object of delight, well worth living for. He has found the "pearl of great price," the goodliest gift of God, even Jesus Christ, in whom are laid up, for his enjoyment and use, all the "treasures of the Godhead" for time, and for eternity. Is it possible for one living in this sense of God's exceeding, superabounding love to himself—is it possible, I say, for such a one to envy another's gifts, or another's condition in life? On the contrary, loving God, as he must, he will love his brother also, for "charity envieth not."

Neither does charity *vaunt itself*[o], *nor is it puffed up*[p]. I shall not here dwell on the multitude of passages in Scripture in which it is declared by precept, and example, and in all imaginable ways, how hateful in God's sight is pride and self-sufficiency, and how acceptable to Him is the spirit of the humble and the meek. But let us rather adhere to the point specially set before us, namely, that *love vaunteth not itself, and is not puffed up*. Most assuredly not! Whosoever is living in the knowledge and love of God will see in himself such extreme unworthiness, such weakness, such sin, that self-exaltation must fall down, as Dagon in the presence of the ark. Whosoever is living in the exercise of true love towards man will rather draw attention to the merits of his

[o] Οὐ περπερεύεται, οὐ φυσιοῦται. The word περπερεύομαι is one which has evidently given considerable difficulty to lexicographers and commentators. Olshausen says that it is "doubtless derived from the Latin 'perperam se agere.'" It appears that this is the only known instance of its employment by any Greek writer. Parkhurst observes that Wetstein had "produced the verb" from Marcus Antoninus—that Cicero used the compound ἐμπερπερεύεσθαι in his 14th epistle to Atticus, speaking of himself as exulting and setting off his eloquence in the presence of Pompey. Parkhurst also states, quoting from Wolfius, that περπερεύεται implies boasting or vaunting oneself *in words*, and is different from φυσιοῦται, which denotes pride or elation *of mind*. If this distinction holds good grammatically, it is of no little value in the interpretation of the passage. Liddell and Scott merely quote the word as appearing here.

[p] "I will up, saith the Lord: and will help every one from him that *swelleth against him*, and will set him at rest." Ps. xii. 6, Prayer Book version.

brethren, than he will to his own[q]—will not take the highest place and seek to put others down—will not say to another, "I am holier, better, wiser than thou,"—will not despise others, and "seek great things for himself,"—will not intentionally do, or even say, any thing whatever likely to hurt the feelings of another, by the exhibition of any undue claim, vaunting pretension, or pride. In and through Christian love alone can that glorious precept of God's word, "Honour all men," be at all fulfilled: but love will keep this saying. Pride will say, "Honour self and self alone," but love will say, "Honour all men." Honour the weak! Honour the poor! Honour the sorrowful. Yea, in one sense, honour the vilest and most worthless of men; for though fallen now, he was, in Adam, originally made after the likeness and image of God; and Christ, having died for all, died for him too!

Closely connected with the subject before us is that rare and essential grace—*Charity in the religious judgment of others.* I have seldom met a passage, in which, to my mind, it is better pourtrayed than in the following of Newton. Speaking of *zeal*, as shewn by the true Christian, he says that "it is blended with benevolence and humility: it is softened by a consciousness of his own frailty and fallibility. He is aware that his knowledge is very limited in itself, and very faint in its effi-

[q] This, I think, is the purport of that peculiar command, "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. See the previous verse.

cacy: that his attainments are weak and few, compared with his deficiencies: that his gratitude is very disproportionate to his obligations, and his obedience unspeakably short of conformity to his prescribed rules: that he has nothing but what he has received; and has received nothing but what, in a greater or less degree, he has misapplied and misimproved. He is therefore a debtor to the mercy of God and lives upon his multiplied forgiveness. And he makes the gracious conduct of the Lord towards himself a pattern for his own conduct towards his fellow-creatures. He cannot boast, nor is he forward to censure. He considers himself, lest he also be tempted; and thus he learns tenderness and compassion to others, and to bear patiently with those mistakes, prejudices, and prepossessions *in them*, which once belonged to his own character, and from which, as yet, he is imperfectly freed[r]."

May these feelings and these principles live and prevail in our hearts, all springing forth, and bearing abundant fruit in the rich soil of love! Our Saviour exhibited all meekness and humility in all his ministry and work. Let us hold that remembrance fast, and "without wavering." Let us look on that love which caused his humiliation; and looking on him, his love shall be reflected upon us, so that we, in the strength of holy love, shall be humble too! He came "not to be ministered unto, but to minister." He was "meek and lowly in heart." He condescended

[r] Preface to the Messiah.

unto men of low estate. He sat down to meat with publicans and sinners, notwithstanding the reproach of his enemies. Yea! in his love he humbled himself so as to bear every indignity, and every abuse, even to the death upon the cross—even to being made a very curse for us, as it is written, "Cursed is every one that hangeth on a tree[s]." May this love be in us also! May it abound in us more and more! May God accept and bless it abundantly! May He pardon, *for Christ's sake*, our failures and short comings, and deficiencies, and breaches, and interruptions in love, of which those who know themselves know so many instances to mourn over, and confess! And may our love be perfected in Heaven, where it "never faileth[t]!"

[s] Gal. iii. 23. "Few believe that humbleness and grace are proofs of true greatness. Men do not see that to come down one must be high: or that the depth of our descent is the exact measure of our true elevation. But this is seen in the kingdom. There the last is first, and he that has been lowest shall one day be seen highest." Jukes on the Gospels.

[t] Luther speaks of that "most pestilent vice vain-glory: for the suppressing whereof no man is so strong but that he hath need of continual prayer. For what man, almost even among the godly, is not delighted with his own praises. Only the Holy Ghost can preserve us that we be not infected with this vice." Com. on Gal. ch. vi. 5.

CHAPTER III.

1 Cor. xiii. 5.

Doth not behave itself unseemly.

The special feature in the portrait of charity, or love, which we have to examine is, that it *doth not behave itself unseemly*[a]. This means, that it does not act in a disorderly, irregular, improper manner, so as to offend the brethren, or, indeed, so as to offend the world, *without cause*. I lay an emphasis on the words *without cause*: for true, strict, and decided religion *must* in itself be accompanied by much which is distasteful and offensive to the world. But true love or charity does not act in a manner irregular, disorderly, or even, without cause, eccentric.

Now, according to the course which has been pursued hitherto, so we may notice here, that St. Paul, in all probability, is primarily speaking with a watchful, personal, and affectionate application to the case of those whom he is addressing —the Word of the Lord being given to him for reproof and instruction of special churches and special persons, and, through them, for the Church generally. Accordingly, if we look back to the

[a] Οὐκ ἀσχημόνει, from ἀσχήμων, uncomely, from *a* and σχῆμα, figure or mien. The adjective is used in 1 Cor. xii. 23. Scott and Liddell render the verb, "to behave in an unseemly guise, to disgrace oneself." Bloomfield says of the word, that it is "properly a dramatic term, and was used of an actor who did not support the σχῆμα, or deportment suitable to his assumed character." Notes on Gr. Test.

previous part of the epistle, we shall find some instances of *most unseemly* conduct on the part of the Corinthians, by which great and grievous breaches of love were committed among them. Passing over their contentions (ch. i. 11.), litigiousness (vi. 1.), self-seekings (x. 24.), and such general matters, I would point out two or three things which were more especially notable, as evincing a disorderly, ill-regulated, unseemly state of things. Some of the Corinthians, for instance, trusting to their own advancement in knowledge, had acted *licentiously*, by sitting at meat in an idol's temple; and those who so acted had become such a stumblingblock to the weak, that the apostle had thus to warn them: —"Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died[b]?"

Again, we find that the members of the Church of Corinth had been guilty of strange enormities and irregularities at the celebration of the Lord's Supper, and no epithet applies to their conduct more forcibly than that of *unseemly*, or *disorderly*, taken in its strongest sense. They came to partake of that holy ordinance in a most *unloving* spirit, with divisions rife among them[c], and with

[b] 1 Cor. viii. 9—11. [c] xi. 18.

such extraordinary confusion, that at the cotemporary love-feasts (ἀγάπαι[d]) some brought in and used meats and wine, even to excess, while others (the poor and destitute) had nothing whereof to partake, (another breach of love,) and altogether so much evil went on at the solemn occasion, that the apostle declares how they came together, "not for the better, but for the worse[e]."

And, as a last instance of "*unseemly*" conduct at Corinth, the whole of the fourteenth chapter might be quoted, to show that, in the exercise of their vaunted "spiritual gifts," some cared not

[d] "This was the specific name given to the love feasts, or feasts of charity. They were kept in the primitive church at the period of the celebration of the Lord's Supper, *but after it*. They were furnished by the common contributions of the Christian church. Rich and poor partook of them together. Pliny, in his celebrated letter to Trajan (the 97th), says of the Christians in Bithynia, that, after they had sung an hymn to Christ (*quasi Deo*), and taken their *sacramentum*, their custom was to depart, and return to take food together, though, as he allowed, of a promiscuous and innocent kind—*promiscuum tamen et innoxium*.

The number of causes contributing to make the Agape such as it was at different times is remarkable. Beginning at first as an Apostolic feast, perhaps held in imitation of our Saviour's last meal with His disciples, (at least that part of it distinct from the sacramental institution,) it was afterwards interwoven with the *silicernium*, feast of Hecate, or *cœna novemdialis* of the ancients, a funereal feast held nine days after a death. Then the attempt to convert the pagan poor by feeding them, and the substitution of martyr festivals for heathen solemnities, further lowered the character of the ceremony; at last we find it degraded to a mere revel, an opportunity for the commission of crime, mixed up with night-watching, torch-light and wine; forbidden by the Church, and entirely effaced from the ritual of Christendom." Maitland's Church in the Catacombs, p. 217.

[e] 1 Cor. xi. 17.

whether they edified others, so that they could make a personal display of their gifts; and therefore the apostle asks in the 26th verse, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation. Let all things be done unto edifying." Love would have prevented these "*unseemly*" strifes. All would have been done "decently and in order." But conduct such as theirs required that the true spirit of charity should plainly be presented to their minds; and, through their sins and breaches of love, we too receive a lesson for ourselves, that we, as Christians, should in no wise act an *unseemly* part; and if we partake of true Christian love, delicacy, and feeling, we shall meet daily and hourly occasions of giving evidence of our spirit on this matter in the sight of God and man.

I shall now mention what to avoid, and what to pursue, in seeking to fulfil this apostolic injunction, as one test of charity or love.

They behave *unseemly*, who disregard *any* appointments or ordinances of God, and *any* legitimate appointments or ordinances of man. The prophet Isaiah has set forth an instance of such conduct, when he saith, that "the child shall behave himself proudly against the ancient, and the base against the honourable[f]." They behave *unseemly*, who disturb their country, their neighbourhood, their families, or the church at large, by sowing divisions, by needless and unwarrant-

[f] Isaiah iii. 5.

able innovations, or by their eccentricities in the public services of God's house. Most *unseemly* is the conduct of many in our land, in this very matter, at this very time. They behave *unseemly* who, in their demeanour, give offence to any of the brethren, by any habits or acts which have an "*appearance of evil*," or by any such eccentricity of life, as to evince an ill regulated mind, or any undue approximation to the tone and temper of the world, or any desire to attract, unscripturally, the notice of men, and to become a subject of talk, observation, or renown, merely to please self.

And now to take one Old Testament example. *Unseemly* was the conduct of Dinah[g], when she, not satisfied with the love and companionship of her own family, went out into the heathen world, among the "daughters of the land;" and through this conduct brought shame on herself, destruction on all the men of Shechem, anger and alarm on her father, and an indelible stain, for treachery and cruelty, on Simeon and Levi, the two brethren who had specially acted, on her account, in the spirit of ungodly revenge. And many an *unseemly* act has been committed even by the true servants of God, so as to make warnings and admonitions very needful to them, as they will assuredly feel. *Unseemly* was that sharp contention[h] between Paul and Barnabas, as to taking or leaving Mark, which ended in the separation of these two faithful men, who had been com-

[g] Gen. xxxiv. [h] Acts xv. 39.

panions in the Lord's work. And, finally, the act of Peter was *unseemly*, in giving up his social communication with the Gentile brethren, on the arrival of some Jewish brethren, for fear that they should disapprove of his course. We hear that he "*dissembled*," and that others were carried away by his dissimulation[i]. In all these matters, if we shall examine them, offences were committed against *love*.

In this matter also, as in every other mark of love or charity, we are called on to note its power, beauty, and perfection, as displayed and illustrated in the person, the word, and the work of our Lord Jesus Christ, our great Head and infallible Example, to which we, as His people, should ever be conformed.

What unity, what simplicity, what harmony, prevailed in his Divine character, viewed on every side, in every light, under every circumstance! Man, at the best, is a *disorderly* creature, except just so far as grace maintains order in his heart, and tunes his whole life to the spirit of God's word. But in the Lord Jesus Christ all was *order*[k] of the most complete kind. In Him no principles — no feelings — no duties jarred, clashed,

[i] Gal. ii. 13.

[k] There were some special instances in which *order*, even as to detailed arrangements, was most conspicuous in our Lord. For instance, the direction that the crowd should "sit down by fifties in a company"—the mission of the seventy "two and two before his face into every city and place whither he himself would come;" and all the specific arrangements as to the localities where, in succession, the gospel should be preached.

or interfered one with another, as ever happens with men. See Him as a Son! He came not to do His own will, but the will of Him that sent him. His prayer was, "If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And, as Scripture so remarkably expresses it in the fifth chapter of the Hebrews, the eighth verse, "He learned obedience by the things which he suffered,"—that is, He learned it so as to know it not only by Divine knowledge, but He learned it by experience in His human nature.

Or behold the Lord Jesus Christ *as a servant*, serving the Father in all faithfulness, without the smallest inconsistency, without lack of service in any thing at all—through labours and toils, through indignities, sufferings, and pains—even unto death—and that the death on the Cross.

Or behold the Lord Jesus Christ *as a citizen* of Judæa—as a Jew—"born under the law"—and under a dispensation of ceremonies and ordinances, which was not to be done away, until His own death had rent the vail of the Temple in twain from the top to the bottom. View Him thus, and not the smallest disorder, not the smallest unseemliness appears. He came to a country under subjection to the Roman yoke; but coming not to found a kingdom, like the kingdoms of men, but one which was spiritual, He came without observation, or armies, or pomp —and not one thing which He ever said or did was inconsistent with His mission; and "Render

unto Cæsar the things which are Cæsar's" was His word; and though His enemies sought false witness against Him with all their malice, assiduity, and zeal, yet they could not bring forward one single saying or deed, of which, in this matter, they could make use with truth against Him.

So was it too in the matter of ritual *religion*. In Christ all "righteousness" as to *ceremonial obedience* was fulfilled[l]. He was circumcised. He was presented in the Temple. He was baptized. He attended all the appointed feasts of the Jews—as the Passover—the Feast of Tabernacles[m]—the Feast of Dedication[n]. And, finally, "knowing all things which would come upon Him," He went up obediently and willingly to that Passover at which He was taken, and crucified, and slain.

Let us dwell a little more on the harmony and unity so gloriously manifest in the work and character of Jesus Christ our Saviour. In Him there was, and is, "no variableness, neither shadow of turning." He did not fail,—nor was He discouraged, till He brought judgment and salvation to light before the whole world[o]. All His character as our Deliverer from misery and guilt, and as the Author of our everlasting blessedness, was betokened by the garment which He wore—"without seam, woven from the top throughout." Blessed be God, that in Him, and in His gracious work, it was not "Yea yea, and Nay nay;" but it was "Yea, and Amen;" *Amen*,

[l] Matt. iii. 15. [m] John vii. 10. [n] John x. 22. [o] Is. xlii.

declared by God the Father—*Amen*, echoed from the choir of angels above—*Amen*, echoed by the Spirit in the hearts of all His true children below. What a blessing it is to have such a "tried Stone," whereon to build our hopes and assurances—one which cannot fail—in which we shall "never be confounded, world without end!" Nothing *unseemly* to Christ's person, His character, His office, or His work, as our Redeemer, ever has happened, or ever can happen. Therefore in Him how firmly may we trust, as just the same yesterday, to-day, and for ever.

See, too, the Lord Jesus Christ as a Sovereign and King! Earthly kings may err, however excellent, as men, they may be. They must judge according to the hearing of their ears, and in their government and rule many things must be imperfect, out of order, neither trustworthy nor secure. But it is not so with the rule and the government of Jesus Christ our King[p]. Submit yourselves to Him, and you will experience the blessedness of His subjects, who live in loyal allegiance to their heavenly King. Well has it been said, that it would be a fearful thing to be at the absolute disposal of an angel—to be ruled over, body and soul, for time and eternity, by any *creature* in the wide universe. But ours is a happier lot. No inconsistency—no change of dis-

[p] "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Is. xi. 3, 4.

position towards us—nothing inappropriate to that love, wherewith Jesus, having once "loved His own, loved them to the end," and loves us still in heaven—can ever appear in our glorious King. Therefore we, as subjects of Christ—as of the "kingdom which cannot be moved"—we with all gladness of spirit, and one simultaneous voice, may welcome again and again the sight of the royal crown flourishing on Christ's head; and we may truly say from the depths of our thankful hearts—"Be Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power[q]!"

I might dwell at much greater length on the character of Jesus, as exhibiting all love towards us, without the admixture and without the possibility of any thing *unseemly*, to interfere with the covenant of His *love*, "in all things ordered and sure," on which our present peace and eternal salvation depends. But it is time to apply this subject to our own conduct, that it may lead us to search and try our ways, and to watch over them with all holy jealousy, lest any *unseemly* thing should tarnish or deface our Christian profession in the sight of God or in the sight of man—lest we allow any "little leaven" to mingle itself with the offering of our hearts, and so render it displeasing to the Lord"—lest we permit some "root of bitterness," some unseemly plant, to spring up in that soil which ought to be as the "well-watered garden" of Almighty God,

[q] Ps. xxi. 13.

full of buds of promise, flowers of grace, and fruit of holy works.

When man fell from his original righteousness —when sin entered into the world and death by sin, disorder came in with it, waywardness, and insubordination, in a word, *lawlessness* in thought, in word, and deed; because man had broken God's law, and the consequences of transgression came upon him. Ever since that transgression, man has been unable to rule his own spirit. So difficult, so superhuman has this been, that Solomon himself declares: "He that ruleth his own spirit is greater than he that taketh a city[r]." And if a man cannot do this for himself, neither can any human creature do it for him—no, nor any number of his fellow creatures, by all their abilities, all their combination, and all their efforts. The heart of man is such an unruly thing, that if uncontrolled it leads a man, like the poor maniac described in the Gospel history, into the places of death, where he remains cutting and injuring himself, neither can "any man tame him." Millions upon millions are so acting at this present time, not in heathen lands alone, but amidst all the privileges of Christian and revealed truth. Yes! it may be said, without fear of overstatement, that every man in his unconverted state lives a disordered, vain, ill-regulated, *unseemly* life. Milton describes such a one as,

"Subject himself to anarchy within."

The Lord looks within, and no peace, order or

[r] Prov. xvi. 32.

true harmony, tuned to the key-note of Heaven, can reign or prevail there, if Jesus Christ, ruling in the power of the Spirit, holds not authority there, and the seat of the kingdom of His grace. Without that there is no such thing as "melody in the heart unto the Lord[s]." And truly I believe that no individual, who has been himself brought under the Divine influence, will deny or doubt this. No one, acquainted with God and with himself, will doubt of its being absolutely requisite for man to be brought out of his vain attempts to rule and guide himself, and to be put under a new government, if he would prosper in God's sight either in the present world or in the world to come. The lordship of self (as a mighty poet hath said) is most truly "an heritage of woe." Therefore the message of the Gospel was sent by the Lord Jesus Christ, through his apostles, in the following terms: "The kingdom of God is come unto you." As if He had said, "Other lords *have had* dominion over you. You have hitherto lived under no established rule, sufficiently strong to keep you in the right path; you have experienced the wretchedness of many tyrannical masters, as Satan, the flesh, and the world; or you have sometimes thought yourselves independent, and have determined, at times, to be a law and guiding principle to yourselves. But you have lived hitherto without peace of soul, without holiness, and therefore without happiness. You have yielded to evil desires, evil tempers, evil habits,

[s] Ephes. v. 19.

in a word, to *unseemly* things of every sort and description. You need some power adequate to rule over you—a power better and mightier than any thing which is in man—a power of Divine grace—a power of almighty love. 'The kingdom of God is come unto you.' Let it rule you, and it will be strong as God's strength can make it! Let it rule you, and it will be sweet as Christ's love can render it!"

Blessed be God, His true children can bear their testimony to the reception of this happy kingdom in their hearts! They remember their former days, in which they walked *lawlessly*—in that fancied independence of God, which they now look back on with horror, amazement, and self-humiliation of the very deepest kind. But God had mercy on them. He changed their hearts. He pulled down the strongholds of Satan in them. He renewed them in the spirit of their minds. He sent His Holy Spirit, preaching the kingdom of Jesus Christ, as that one only Lord who could tame the "unruly wills and affections of sinful men." They mightily experienced the blessedness of His rule. He set all things in order for them. He shed abroad the love of God in their hearts, and in that love they now shun each sinful and *unseemly* thing, which once they practised after the vain imaginations of their own fallen will. Now they walk in love, and love doth not allow—love doth not practise any unseemly thing.

May the Lord give us grace and wisdom in this

matter, and not in great things only, but in things *comparatively* small, so that *we* may not unwarily sin against God and our brethren, and so that our "good be not evil spoken of," through our foolishness in some matter, small perhaps in our own eyes, but by no means small when it involves our character and high profession, as those who would honour the Lord Jesus Christ always, everywhere, and by all possible means! It is written by the Preacher: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour[t]."

CHAPTER IV.

1 Cor. xiii. 5.

Charity seeketh not her own.

No one, unless with his reason impaired or with the direct intention of bringing Scripture into disrepute, will so strain a passage like this, as to argue from it, that a due and legitimate attention to our own affairs and possessions is at all forbidden in God's word. And the following statements will equally apply to certain other passages of Scripture; for instance, to such passages as that—"Take no thought for the morrow," and, "Labour not for the meat that perisheth." For, although as to these texts little or no diffi-

[t] Eccles. x. 1.

culty may occur *practically*, still many conscientious servants of God are *mentally* perplexed with regard to their meaning. They see that the words are certainly very strong, plain and authoritative, and at the same time they see with equal clearness the absurdity of arguing from such texts that Jesus, in speaking thus, forbids due and legitimate attention to the wants of ourselves and our families, or refuses His sanction to the labour of our hands or heads. The mental perplexity to which the inquiring and conscientious may be subjected by this matter, appears to me capable of the most satisfactory removal. It may be removed through attention to the fact, that in God's word, when one thing is spoken of as *infinitely more important* in its claims upon us than another, that other is often described *as having no claims* at all. When one thing is *infinitely more* excellent than another, that other is described as being worth nothing at all. When the leading feature of a character is very strongly and decisively marked, the other features are frequently passed over as not visible at all. This solution may at once be applied to many passages of Scripture, which might otherwise have some obscurity. In this light God's word speaks of His having "*no pleasure*" in Jewish sacrifices. No pleasure? Why? Because in that passage they are compared with Christ's mightily superior sacrifice of himself[a]. Again, "The stars are not pure in God's sight[b]." The stars not pure?

[a] Ps. xl. 6, applied and expounded in Heb. x. 5, 6.

[b] Job xxv. 5.

Why? Because they are here compared with the matchless purity of God. And the Law given on Sinai's mount is said to have "no glory." No glory? Why? Because compared with the Gospel —"by reason of the glory that excelleth[c]." And so, when Jesus tells men to "labour not for the meat which perisheth," he teaches them to hold it for nothing *as compared* with the need of labour for the "meat which endureth unto eternal life[d]." Accordingly we learn in the clause before us an inseparable and essential mark of Christian charity, or love—how it overcomes our natural and inbred eagerness about our own mere temporal goods, as things worthy of unhallowed strife, or even of a "sabbathless pursuit[e]"—how it is not centered in self, but opens and extends the circle of its interest unto the widest imaginable sphere —how, when in vital exercise under Divine grace, and "in the strength of the Lord," it really and truly causes us to live for God and our fellow-creatures rather than ourselves; and thus not "*seeking our own*."

[c] 2 Cor. iii. 10.

[d] See also Jer. vii. 22, 23. and 1 Cor. ix. 9; for God *does* care for oxen, *i. e.* absolutely speaking, and not, as here, comparatively.

[e] The expression is from lord Bacon, though in this instance (as, to my mind, so frequently) he writes in direct contradiction to his own spirit and conduct. I quote the passage where it occurs, in condemnation of undue "seeking our own."

"And although men should refrain themselves from injury and evil arts, yet this incessant and sabbathless pursuit of a man's fortune leaveth not that tribute which we owe to God of our time. . . . . And it is to small purpose to have an erected face to-

As in contrast to this mark of charity, I shall briefly refer to three signal instances of selfishness, exemplified in persons described in God's holy Word, who sought *only* "their own," and had no thought whatsoever for a fellow-creature's good. These instances will show the "depths of Satan," into which human nature, when left to itself, may sink. These will serve to set forth and commend the power of Divine grace, as able to renew men after the image of Him who created them, and to render them like their Saviour in love, so that if need arise, they will not hear in vain the apostolic word; "Hereby perceive we the love of God, because He laid down His life for us; *and we ought to lay down our lives for the brethren*[f]."

The first instance which I shall bring forward of a man in whom *self* was all, is none other than that of Cain, who slew his own brother. "And wherefore slew he him? Because his own works were evil, and his brother's righteous[g]." Cain sought only, and *exclusively*, favour, honour, and acceptance for himself. All the favour, honour, and acceptance shown to his brother gave him no pleasure. It roused no desire to follow his example. God was still very gracious to him. God made him the offer of mercy, remonstrating with him for his feelings of envy, anger, and

wards heaven, and a perpetual grovelling spirit upon earth, eating dust, as doth the serpent, (atque affigit humi divinæ particulam auræ,) binding down to the earth the heavenly essence of the soul." Advancement of Learning, ed. 1825. Pickering.

[f] 1 John iii. 16. [g] 1 John iii. 12.

hatred towards Abel, and even now pointing out a fit offering, namely, that of some animal, lying or couching[h] close at hand, if he would take and use, in obedience, and in typical recognition of his need of a Saviour's life blood, all would still be well. And God told him, that if he would act thus, he should still retain the privilege of the first-born. But all this had no effect on Cain's reprobate heart. Out of his heart nothing less than murder came forth[i]; and when confronted by his Maker, and asked by Almighty God, "Where is Abel thy brother?" the answer he gave was this —"I know not. *Am I my brother's keeper?*" Most foul and hateful reply; yet echoed still from many a hard, unloving, selfish man, shut up in himself, and making continually, *by his life*, a similar answer to God, while he excludes from the circle of his interest all care and all respon-

[h] It will be evident from this, that I consider the right interpretation of the words, "sin lieth at the door," to be—"a sin-offering is nigh and ready for your use," as our Saviour is said, in 2 Cor. v. 21, to "have been made *sin*," that is, a sin-offering "for us." This interpretation being received, the whole of the 7th verse of the 4th chapter of Genesis at once appears in perfect and evident harmony with the scheme of the Gospel. "If thou doest well, shalt thou not be accepted?" is equivalent to the statement of he Law, "the man that doeth those things shall live by them," Lev. xviii. 15, (applied in Rom. x. 5,) and to the words of Jesus, on the Law being quoted, "This do, and thou shalt live." Any one who *did* keep the whole Law would be accepted. But no one ever did so keep it. Cain should have shown his feeling of this ruth, as Abel did by his sacrifice, but even when God showed Cain a victim, he heeded not.

On the sacrifices of Cain and Abel, see Magee on the Atonement, vol. II. Nos. 61, 62, 63.

[i] Matt. xv. 19.

sibility concerning his fellow-men, weeping not with them, rejoicing not with them, seeing them in need, or knowing them to be in need, as to their bodies and as to their souls, yet not relieving them, not sympathising with them! Such was the spirit of the answer of Cain! Such a man's heart and life is ever saying to God, "Am I my brother's keeper?" Many such characters exist. If they remain of such a spirit to the end, better, far better had it been for them if they had never been born[i].

[i] Even the heathens will rise up and condemn them. I quote one of the most striking and impressive passages on human sympathy ever written by an uninspired pen. None, reading it, I feel convinced, will complain of its length.

Naturæ imperio gemimus, quum funus adultæ
Virginis occurrit, vel terrâ clauditur infans,
Et minor igne rogi: quis enim bonus et face dignus
Arcanâ, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? Separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendisque artibus apti,
Sensum a cœlesti demissum traximus arce,
Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore, et proavis habitatas linquere silvas,
Ædificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia; protegere armis
Lapsum, aut ingenti nutantem vulnere civem,
Communi dare signa tuba, defendier isdem
Turribus atque una portarum clave teneri.

Juv. Sat. xv. 138—168.

To quote another instance of a man who made self his all. Of Nabal it is said, that he was "churlish and evil in his doings[k]." David sent him a most gracious and courteous message, recalling his friendly acts, and requesting aid for himself and his followers at a time of need. Mark Nabal's conduct! He sets him down at once as an impostor, and pretends that *others* have a claim on all the provisions of his house. His history would be too long for me to tell here. I only tell his punishment. It is written of this hard-hearted man, "that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal that he died[l]."

The third and last character which I shall select from Scripture, as showing the enormity of wickedness (both felt within, and as exhibited without) to which uncontrolled selfishness will lead, is the character of Haman, as described in the Book of Esther[m]. This Haman was a courtier in the court of king Ahasuerus. By the favour of the king he was promoted to the highest possible honour, and made only second to the king; for we hear that the king "advanced him and set his seat above all the princes that were with him[n]." He thus got to himself homage and reverence from every man at court except one, Mordecai the Jew, who, on account of his religious principles, as a Jew, would not "bow the knee" before

[k] 1 Sam. xxv. 3. [l] 1 Sam. xxv. 37, 38.
[m] Esther iii. [n] Esther iii. 1.

him. The Scriptural narrative proceeds. "When Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath[o]." See the state of his heart,—the heart of a man seeking his own gratification, alone, exclusively, and without control! And now see the vast and desperate wickedness to which his selfish, uncontrolled spirit immediately leads the man. He plots, and, *as far as his own intention was concerned*, he *executes* the murder of a whole people—of all the Jews in Persia. "He thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." But was he now satisfied, though he had the prospect of the most complete and extraordinary revenge which man perhaps ever had in the world? Was he happy now? His worldly honours increase. He banquets with the king. All outward matters prosper with him. But he is miserable. Mordecai will not "bow the knee." Haman returns to his family; and now burst forth his awful expressions of iniquity and wretchedness combined. He tells of all his glory, but goes on—"*Yet* all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." We know the end of this man—this uncontrolled seeker of his own things alone! He was "hanged on the gallows that he had prepared for Mordecai."

[o] Esther iii. 5.

Having now considered these instances, or illustrations of that depth into which sin—even the sin of selfishness in its worst form—may plunge fallen man, when left to his own devices, and given up by God to his own reprobate mind, let us now mark the high standing and position unto which love will raise creatures of the very same flesh and blood, when the Holy Spirit puts and diffuses this love in the heart.

Abraham showed that *he sought not his own*, when he gave to Lot the choice of the whole land. Ruth showed that she sought not her own, when she *clave* unto Naomi, her aged and distressed relative, and would not listen to the word of persuasion that she should go back, *though to all appearance* it was for her worldly benefit. Moses showed that he sought not his own, when God threatened to consume the Jews, and "make of him a great nation[p]"—to call him its Founder and Head from generation to generation. What did Moses do? Utterly regardless of the honour offered personally to himself, he pleaded for the people in the most earnest language which any mere man ever offered as an intercessor; and God turned from His wrath, and once more forgave.

The character of Jonathan[q], too, is most re-

[p] Exodus xxxii. 10.

[q] It appears to me that the character of Jonathan has not generally met with that full appreciation which it so eminently deserves—specially as one exhibiting towards his friend most devoted love under the most trying tests. And when we re-

markable on this matter. He was the natural heir to the throne of his father Saul; but notwithstanding this, and knowing full well that David was to succeed, and occupy his place, through the appointment of God—still he "loved David as his own soul," and laboured to preserve his life from the malice of his father Saul, and sought his welfare in the most devoted and disinterested spirit to the end; and in the lamentation wherewith David lamented his death, he saith of Jonathan, "Thy love to me was wonderful, passing the love of women."

I only just notice the instance of David himself as a man of the same spirit, according to his prayer, when he had numbered the people and brought the Divine judgment on his land. He could not bear to see his subjects dying thickly around him: "Lo, I have sinned," (said he unto the Lord,) "and I have done wickedly, but these sheep, what have they done? Let Thy hand, I pray Thee, be against me and my father's house[r]."

Passing onward to the annals of the New Testament, we speedily find an instance quite appropriate to our research. In all the history of *mere* men, there is perhaps no more decided instance of one not seeking his own, but living for the glory of another, than that which meets us

member who that friend was—the living type of Christ in so many aspects—this illustrates the love which the true believer should bear to his Saviour—the self-renouncing love.

[r] 2 Sam. xxiv. 17.

in its very first page. All were crowding to hear and admire the Prophet of the wilderness. But what did the voice cry? "He that cometh after me is mightier than I, whose shoes I am not worthy to bear."—"He must increase, but I must decrease."—"Behold the Lamb of God, which taketh away the sin of the world." The whole history of Paul also is a history of self-devotion —of one not seeking his own profit, but the "profit of many, that they might be saved[s]"—"making himself the servant of all, that he might gain the more[t]"—enduring all things "for the elect's sake, that they might also obtain the salvation which is in Christ Jesus with eternal glory[u]." But need we dwell any longer on the spirit and the course of life[x], however gracious, however lovely, and however self-devoted, as exhibited by poor sinful men, when Jesus Christ our Saviour himself is set before us in the Word of God from the beginning to the end, as the Living and Divine Perfection of love, *seeking not its own?* As "the Lamb slain before the foundation of the world"—as making the covenant with God the Father Almighty, that he would die for us—as leaving his glory and coming to this sinful earth—as dwelling in our human body, compassed with infirmities—as ministering, and not

[s] 1 Cor. x. 33. [t] 1 Cor. ix. 19. [u] 2 Tim. ii. 10.

[x] How much that is contrary to the Christian character is summed up in the words uttered by St. Paul, "All seek their own, not the things which are Jesus Christ's!" Phil. ii. 21. How much which designates a true profession is found in the brief declaration, "none of us liveth to himself!" Rom. xiv. 7.

being ministered unto—as loving his own to the end—as humbling himself unto death, even the death on the cross—as "being made sin for us, though he knew no sin"—as coming to "seek and to save that which was lost"—as praying for his murderers—as being made in every possible way, and to the utmost extent of bodily and mental distress, "poor for us, that we, through his poverty, might be made rich;"—by all these things Jesus Christ speaketh to us of himself, as *seeking not his own*. We may give up *a little* for others—our lives and all that we have—but think of what the Lord gave up!—even his glory in heaven! Think of what he endured—even to become "a curse for us"—and see in him what *love* or *charity* is, when manifest in all its height and depth, and length and breadth, in the person and work of Jesus Christ our Lord!

Let me ask, in conclusion, Shall we not endeavour to follow in his steps, however far behind? Shall we not come and drink of that same Spirit? Shall we continue lovers of our own selves, and live according to the maxims and tone of a selfish and self-seeking world? Shall we not rather listen to the exhortations of the word of God? "Let no man seek his own, but every man another's wealth[y]." "Rejoice with them that do rejoice, and weep with them that weep[z]."—"By love serve one another.[a]"—"Bear ye one another's burdens, and so fulfil the law of Christ[b]." And may

[y] 1 Cor. x. 24. [z] Rom. xii. 15. [a] Gal. v. 13. [b] Gal. vi. 2.

we possess, realize, and enjoy that testimony to our spiritual state, which God himself has sanctioned in his Word, and therefore which all his true faithful children in Christ have a right to, as their own. "We know that we have passed from death unto life, because we love the brethren[c]."

CHAPTER V.

1 Cor. xiii. 5.

Is not easily provoked, thinketh no evil.

In considering a previous part of this chapter, I have dwelt on the spirit of Christian charity or love as leading those endued with it to bear the infirmities and transgressions and ill treatment of their fellow-creatures with kindness, forbearance, and that real genuine willingness to forget and forgive injuries, which was not only enforced by the word of our Lord Jesus Christ, but by His example too, shewn throughout the whole course of His life, and consummated in those glorious and gracious words, uttered on the very cross,—"Father, forgive them, for they know not what they do." Now, such are the teeming riches of the Word of God, that it *never* introduces one single sentence without need; and therefore we may be infallibly assured that a new line of thought, duty, and privilege is set before us by the declaration that charity is not "*easily pro-*

[c] 1 John iii. 14.

voked." However, as I have already noticed some few points connected with this mark of charity, I shall proceed at once to the *second* sentence of the clause now before us, and enter on that new and most beautiful ground, expanding to our view, and offered to our research, when the Holy Spirit, employing St. Paul as the instrument of His Divine will in delineating charity, tells us that it "*thinketh no evil.*" May we have our eyes enlightened from above, so that we may clearly see and appreciate the excellency of this inward grace! May we be cleansed and purified from all feelings of a contrary description, and deny them admission to our hearts! Thus we shall make progress towards the beatitude of that coming day, when putting off this body of sin and death, we shall be fully and eternally freed from all evil thoughts towards God and man!

Charity "thinketh no evil." Let us now drop for a season all considerations of *outward* conduct and deeds, and fix our attention on that which goeth on *within*,—on that which is in a great degree known only to ourselves and to Him, who searches and knows the heart, and "understands our thoughts afar off." Now this is to many quite a new region of inquiry. And in truth none, except those who are taught by the Spirit of God, can thus turn their search *inward*—can thus investigate their own thoughts in any effectual or profitable way, or duly understand what it is to *think evil* or to *think* good of God and our fellow-men. I say, of God and our

fellow-men, for love to God and love to man are inseparably joined together. They are joined together in this chapter. They are joined together in the whole Word of God. They are joined together in heaven and in earth—in this world and for ever.

First, then, How is it that charity thinketh no evil of God?

Secondly, How is it that charity thinketh no evil of man?

One of the great distinguishing marks of fallen man, and of the carnal mind, is an alienation from God, and from all thoughts concerning Him, as revealed to our view in Scripture, as David saith: "God is not in all his thoughts:" accordingly St. Paul speaks of men, as "not liking to retain God in their knowledge[a];" and he declares again, that the "carnal mind is enmity against God[b]." And God saith of Himself that He is One, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate Him*." Now one of the reasons prevailing in the unrenewed mind, and accounting for this hatred of God, is the knowledge that while a man continues in his course of disobedience and sin, the power and all the other attributes of God are against him, and not on his side, so far as his soul, the judgment day, and eternity are concerned. Accordingly, God is shunned, hated, charged with evil itself, with injustice, cruelty, and all sorts of wrong. It is awful to view

[a] Rom. i. 28. [b] Rom. viii. 7.

the matter in this unvarnished way; but nothing can be more true than this statement. Yes! its truth is constantly exemplified. Many a one is now, at this very moment, thinking evil of God, and asking, like the Jews of Malachi's day,—"Wherein hast Thou loved us[c]?" Many are constantly charging Him with cruelty, in fettering their tastes, and forbidding their carnal pleasures, and exclaim, with the ungodly and rebellious generation in the Psalm,—"Let us break their bonds asunder, and cast away their cords from us[d]!" Many are saying, with the wicked and slothful servant in the parable,—"Lord, I knew thee that Thou art an *hard man*, reaping where Thou hast not sown, and gathering where Thou hast not strawed." Oh! it is a fearful thing to go on thus, thinking evil of God—not only doubting, but denying His love; yielding to the evil heart of unbelief; misrepresenting God in the inward feelings of the heart; viewing Him as a taskmaster, not as a gracious Father,—as a condemning judge, not as a loving Saviour,—as appointing you to wrath, and not unto that salvation which is by Jesus Christ! Now, in this state of mind no one can see or enter the kingdom of God. Therefore Almighty God, who does not will the death of a sinner, but rather that he should turn from his wickedness and live, most wonderfully condescends to the adoption of those very means which are to the utmost calculated and adapted to *alter* and break up this state of

[c] Malachi i. 2. [d] Ps. ii. 3.

mind, and for hate to substitute love. Therefore He presents Himself to the sinner, who as yet has done nothing whatsoever to deserve such love, as a willing Saviour. He shews, in the covenant of grace, a provision of mercy for "all who truly repent and unfeignedly believe the gospel," even through the act of God in giving Himself for the transgressor, that he might be saved. It is written, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them[e]." This is that gospel which comes "casting down imaginations, and every high thing, which exalteth itself against the knowledge of God[f]." This is that *redemption* which has ever been, and is, and ever shall be the wonder of wonders, whether witnessed by angels, or whether believed in by men; even the wonder of wonders which will and must call forth the song of adoration and love,—"Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever[g]." Now, the moment that the Holy Spirit commences the work of faith towards God, as a loving Saviour, in the heart of His elect people,—from that moment, I say, the enmity and opposition to God, of which I have spoken above, is turned into love, sometimes more gradually, and sometimes more rapidly, but at all events surely. And hard thoughts of God flow out from the soul under the Spirit's breath;

[e] 2 Cor. v. 19. [f] 2 Cor. x. 5. [g] Rev. v. 13.

and love towards Him flows in by the same Spirit; and we feel and experience the truth of that apostolic word,—"We love Him because He first loved us." And while, perhaps, in former times, the Devil, the world, and the flesh, would often make us *think evil* of our God, though in the midst of mercies, and above all, though sharing in that mercy of all mercies, even His sparing and saving grace, through Jesus Christ, *now* it is not so. Now all things are made new within us; and being at peace with God, we rejoice in the light of His countenance, and find that "in His favour is life," and we know Him as pouring down His benefits upon us, so that there is scarce "room enough to receive them;" and in the most painful and trying dispensations our experience and heartfelt conviction is, that "it is of the Lord's mercies we are not consumed, because His compassions fail not. They are new every morning. Great is Thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in Him[h]." And we are persuaded that "nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A wonderful contrast is exhibited in this matter. While the unconverted are ready to murmur and complain against God even in the midst of all earthly prosperity, and feel no love towards Him, notwithstanding all outwardly goes well with them, His true children are full of thankfulness to Him even in the midst of all worldly adver-

[h] Lam. iii. 22–24.

sity, and they love Him, howsoever sharply and painfully He visits them. Oh! wonderful contrast, effected by Divine grace! Verily, it is a blessed thing to think no evil of God! It *is* a blessed thing to know Him as He is,—a Father, a Saviour, a Comforter, a Deliverer, a Benefactor, and a Friend—our "all in all" for life, for death, and for eternity. And this is the privilege of all His faithful people. "Such honour have all His saints."

I have thus endeavoured to illustrate the scriptural position that love "thinketh no evil" towards God. It now remains to examine how love "*thinketh no evil*" as it regards man.

The unrenewed man is full of *suspicion*. How fearfully this sentiment prevailed in the feelings of Cain! An overwhelming dread of every man added to his reasonable dread of God's wrath. Not only did he say, "I shall be a fugitive and a vagabond on the face of the earth," but he added too, "*it shall come to pass that every one that findeth me shall slay me.*" Saul was suspicious of David —eyed him—sought to kill him. Yes! even after the strongest and the most frequently repeated proofs of David's innocence, the evil sentiments of Saul continued the same, and he *thought evil* against David, who honoured and reverenced him, in spite of all his malice and assaults. A most evident proof of the blindness, and stubbornness, and prejudice of man's unrenewed heart! Surely a most evident proof is given in Saul's case, that nothing but Divine grace can at all get

the better of suspicion or any kindred sin! But passing onward from these glaring examples of that wicked and miserable state of mind which *suspicion* brings, we may notice in the world at large how often evil intentions are attributed where only good intentions exist, how motives are ascribed which never were conceived even for a moment—and, in a word, how needful was that command of the Lord—"Judge not according to the appearance, but judge righteous judgment." Nay, farther, it is certain that even after the blessed change from spiritual death to spiritual life has taken place in our hearts; even after we have been taught true lessons by the Holy Ghost on Christian love towards our brethren and mankind at large—even after this, we often have to lament the entertainment of ungracious suspicions and unwarrantable thoughts towards our fellow-creatures. No doubt these thoughts are hated. No doubt they are resisted. No doubt, by God's grace, we shall be relieved through prayer, through wrestling with the enemy, and through the supply of the Spirit: and when we thus are restored to a better mind, we wonder at ourselves and are filled with "shame and confusion of face" at our want of charity and love. Oh! shall we not heartily desire to be more freed from such defacing marks on our Christian profession in God's sight? The great remedy against them—the great instrument for their correction—is love. We must, as St. Paul writes, (taking his illustrations both from nature and art,) be "rooted and

grounded in love[i]." The soil in which we shall grow as "trees of righteousness," free from such "evil fruit," is just the soil of love. Love "*thinketh no evil.*" I venture to repeat, we must be "rooted and grounded in love," firmly, deeply, tenaciously. Then we shall not be swayed to this side and to that by each little act omitted or committed by those around us, which otherwise might lead us to form evil thoughts, although I do not say that such evil thoughts would break out or appear. But *evil thoughts* are our subject now: and against evil thoughts let us strive earnestly, whether as to God or man. The sentence on which we are at present engaged, short and simple as it is, informs us how we may strive with full prospect of success—that is, in the exercise of love, for love "*thinketh no evil.*" It is the "fulfilling of the law" in thought as well as in deed. In proportion as this grace lives and increases in us, just in that proportion shall we be released from unhallowed fear and suspicion, both towards God and man; and this grace shall be perfected in heaven, where perfect love shall cast out all evil sentiments. Oh! most bright and glad prospect! for, notwithstanding the far superior state of the children of God, in this and in every thing else, above the children of this evil world, still and often does the old, unloving and suspicious spirit, working even in their minds, give them pain and grief, and cause them to cry out; "Who shall deliver me from this body of

[i] ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι. Ephes. iii. 18.

sin and of death?" And what would become of us had we no Saviour to love us still, through, and in spite of all that heartlessness to God, and all that heartlessness to man, which we, if we know ourselves, must have so often to bewail? May we be more and more conformed to His image *in this grace*, as in all our others, and when we put up our prayer, "Lord, increase our faith!" let us fervently add, Lord, increase our love, that we may *think* no evil thing, either of Thee or man!

CHAPTER VI.

1 Cor. xiii. 6.

Rejoiceth not in iniquity, but rejoiceth in the truth.

Every act of iniquity or wickedness is, and must be, in itself a breach of that *love*, due from *us* both towards God and man, on which this chapter dwells in such remarkable detail. Now, if our love towards God and man was, or could be, *perfect* here on earth, *no one sin* would be committed either against God or man; and whoever is enabled rightly to apprehend that short declaration of Scripture, "*Love is the fulfilling of the law*[k]," in its real spiritual meaning and extent, will be enabled to perceive at once that this statement is all contained therein; for love, if perfect, would do

[k] Rom. xiii. 10.

nothing less than keep the whole law concerning all things pleasing to God and beneficial to man, in every respect. That is, it would be a *fulfilment of the law*, filling it out full, so as to leave no empty place, no unanswered demand.

Again, *if love was perfect*, nothing whatever but that which is the *truth* would be conceived in the human heart, uttered by human lips, or exemplified in human life. Everything untrue, deceptive, and specious, would at once pass away from all intercourse between man and man. Falsehood and deceit would then be utterly unknown on the earth.

Now, why have I thus spoken as to iniquity on the one hand, and as to truth on the other? It is because they are so closely connected with *charity* or *love* in the language of our text; and although no such thing as *perfect* love towards God or man exists in any individual on earth, nor indeed any thing approaching to it, still, *just in proportion* as that love is "shed abroad in our hearts" by the Holy Ghost, we shall partake of that character which does *not rejoice in iniquity*, but "*rejoiceth in the truth*." As we consider this, may the Holy Spirit guide and enlighten us; and may He, by these and all other means, more and more conform us unto the likeness of our Lord Jesus Christ, in whom sin never found one single response of satisfaction or joy, and in whom righteousness never failed of meeting such response, instantly and to the uttermost!

Nothing gives a more sure evidence regarding

the state of any man's heart, than the observation and knowledge of those things which give him respectively either pleasure[1] or pain. If we can once ascertain this point as to another, or if we can ascertain it as to ourselves we cannot be far from forming a right judgment as to our real state, morally and spiritually. Now, when we are once enlightened by Divine grace, we shall *certainly* see, and even before we are enlightened we shall *perhaps* see, that without the "supply of the Spirit of God" we have no power to rejoice in the truth, (taking the word in its high scriptural sense,) although we have abundant power to rejoice in iniquity, taking that word also in its scriptural signification — viz., transgression of God's law. And here, passing over the more general topics connected with our dislike of that which God has revealed to be truth, and our liking for that which God has revealed to be iniquity, prevalent by nature in us *all*, I shall confine myself to this one special subject—*the contrast between joy in iniquity and joy in the truth, which true charity effects.*

I shall first mention a few Scriptural instances where malice or hatred showed its joy in iniquity;

[1] "Οὔτε γὰρ δίκαιον οὐδεὶς ἂν εἴποι, τὸν μὴ χαίροντα τῷ δικαιοπραγεῖν· οὔτε ἐλεύθερον τὸν μὴ χαίροντα ταῖς ἐλευθερίοις πράξεσιν. Ar. Eth. l. i. c. 8. True religion does not *blunt* the sense of pleasure and pain, but it *rectifies* that sense, perverted by the fall of man. So it is with love. St Austin powerfully, though briefly writes: 'Non vobis dicitur ut nihil ametis. Absit. Pigri, mortui, detestandi, miseri eritis, si nihil ametis. Amate: sed quid ametis, videte.' Præf. in Ps. xxxii.

and then, a few scriptural instances where love rejoiced in the truth—a subject bright and joyous, even as the first is dark and appalling.

Satan *rejoiced in iniquity* when he deceived our first parents, and induced them to rebel against God by breaking His positive and unquestionable law. Indeed we can scarcely imagine any other motive, except joy in iniquity, which he, our great Adversary, could possibly have had in so doing. He could get no deliverance from his own guilt, misery and punishment, through our fall and transgression. He could not recover by these means his own first unfallen state in heaven. He could obtain for himself no personal benefit, except the iniquitous joy of setting up himself as the "god of this world." And when the same evil Spirit, as the father of deception and lies, sought to misrepresent Job, in the very presence of God; and when he came tempting the Lord Jesus; and in all that he has done, is doing now, and shall do unto the day when he shall be "cast into the lake of fire and brimstone[m];" there is and shall be displayed nothing less than *joy in iniquity*—most unceasing and virulent, because most full of hate towards God and man.

Moreover, in that day, when the most wicked deed which earth ever witnessed was done by the hands of men, even the crucifixion of the Lord Jesus Christ—in that very day which He himself entitled "Satan's hour," and "the power of darkness,"—in that day when Judas Iscariot

[m] Rev. xx. 10.

betrayed the Son of man, it is written, that on this act and consummation of wickedness the chief priests "*were glad*, and promised to give him money[m]."

But not only have we awful and specific instances in this matter. We may proceed farther. We may refer to the universal testimony of Scripture, that all who do not love God, nor find pleasure in His service and righteousness, do find pleasure in the transgression of His law. When Solomon is exhorting men to "wisdom, righteousness, judgment, and every good work," he bids them leave the path of sinners, "who *rejoice to do evil, and delight in the frowardness of the wicked*[n]." And David, when drawing in the Psalms the likeness of such characters, sets forth this feature repeatedly, and in the most prominent manner, while he describes them as having no rest of spirit, no satisfaction, no real enjoyment, except when engaged in some evil course, some forbidden pleasure, or with some company where Christian love towards God or man is a banished or an unknown thing.

But of all passages in Scripture, I can recall none which calls more imperatively for our notice than that at the end of the 1st chapter of St. Paul's Epistle to the Romans. There the inspired apostle is describing not this individual or that individual alone—not this party or that party alone—not the people of one period or country alone, but *human nature at large* in its fallen and

[m] Mark xiv. 11. [n] Prov. ii. 14.

corrupted state. There—in drawing out, at the dictate of the Holy Ghost, the dark catalogue of sins, of evil thoughts, evil words, and evil deeds, prevailing on the earth—he sums up the whole matter thus, binding up as it were the thick and hideous bundle of iniquity, by declaring of ungodly men, how they, though "knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, *but have pleasure in them that do them.*" Why is all this? Because they have no love to God. Refer to the previous part of the chapter! Trace out the origin of this appalling truth! How came in this flood of iniquity? Whence did the spreading circle of wickedness extend, from personal pleasure in sin to pleasure in the commission of sin as done by others? The 21st verse tells the beginning and first cause of all: "Because that when they knew God, (that means, by His outward and visible works of creation,)—when they knew God, they glorified Him not as God, neither were thankful." And therefore they had no love!

And does not experience answer here (as with *true* experience must always be the case) to God's infallible word? Yes, assuredly. It fits perfectly. God's faithful children live separate from the world; and to them it is painful even to name the things in which the ungodly delight; for they are "pure in heart," and have been "created again in Christ Jesus unto good works." Such persons find it by no means easy to look on iniquity, as done around them, with open, un-

flinching gaze. But if we will look the awful truth in the face, will it not at once be seen that those who love not God and find no pleasure in His ways do invariably love and find pleasure in that which is *contrary* to Him and His ways—that is, *in iniquity*. What sympathy and gladness of heart the unbeliever feels when witnessing unbelief in another whom he meets, or in the perusal of some clever and ingenious book written to corroborate his own evil principles! What sympathy and satisfaction is felt by the dissolute man, when he meets companions who gratify the flesh without restraint, and pamper their bodies and run to various excess, as if no call to self-denial or to holiness was ever sounded from above, or written as a warning in the pages of God's word! Yes! in those sins which are in themselves special breaches of our love and duty towards man, what joy in iniquity prevails[o]! How

[o] Burton describes this rejoicing in iniquity with fearful strength and eloquence of detail: "'Tis all our study, practice, and business how to plot mischief, mine, countermine, defend and offend, ward ourselves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancour, malice, rage, and fury, we prosecute our intended designs, that neither affinity nor consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as Sarpedon did to Glaucus in Homer, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, 'made dice of his bones,' (as they say,) see him rot in prison, crush his friends, followers, *et omne invisum genus*, rooted him out and all his posterity." Anat. of Mel. p. 111. s. 1. mem. 3.

many acts of cruelty are done from this motive alone! How many "delight in war," and "make themselves ready to battle," when the meek would desire peace, just as David complains as to the generation of his days[p]. Even an assemblage of boys at a school proves how early such feelings are developed; and if we know ourselves, verily our own hearts will bring us all in guilty of having felt an ungodly and uncharitable pleasure[q] in one or other thing, which, in the case or conduct of another, *ought* to have given us pain. May God, for Christ's sake, "forgive us all that is past" on this matter, and save us from having joy in any kind of iniquity! May we be *dead* to all such feelings! May they be crucified in us with all other unhallowed sentiments; and may we, being "alive unto God through Jesus Christ our Lord," put off, as the elect of God, all such marks and characteristics of the "old man," and put on, through divine grace and the "strength of the Lord," all Christian graces, including *joy in the truth!*

As Satan, a fallen angel, rejoiced in iniquity, so the unfallen angels, who stand in the presence of God, fulfilling His word, always *rejoice in the truth.* When any single individual, however wicked he has been in former times, or however insignificant and unknown in the eye of man he

[p] Ps. cxx. 7.

[q] In Obadiah, Edom is bitterly rebuked and denounced for its ungodly and cruel joy in Israel's sin, punishment, and woe. See v. 11, &c., also Lam. i. 21.

may now be, is brought to the knowledge of the "*truth* as it is in Jesus," there is "joy in heaven!" Jesus, the Witness from above, tells us this. "I say unto you, there is *joy in the presence of the angels of God* over one sinner that repenteth." And joy in the truth has ever been the prevalent feeling in the heart of God's children from the beginning of the world. All the saints of God, from Abel, who declared his joy in the truth of Christ atoning for sin by his blood, down to that "noble army of martyrs," "of whom the world was not worthy,"—and whom therefore the world persecuted and slew,—*all of them* rejoiced in the *truth*, and for the joy thus set before them, chose rather to suffer affliction and death "with the people of God than to enjoy the *pleasures* of sin for a season." Jesus said to the Jews: "Your father Abraham *rejoiced*[r] to see my day; and he saw it and was *glad*." Again; "Jethro *rejoiced* for all the good that God had done to Israel[s]." The Epistles of St. Paul,—the great living type and representative of Christian experience in the New Testament, as David is in the Old,—teem with expressions of the joy which he constantly felt at the spread and reception *of the truth*. In all his bodily and mental tribulation—in all his labours and distresses, whether from within or without, this joy sustained his spirit, and enabled him to fight the good fight of faith, and to "contend earnestly for that faith," before which all lies and all error were to fall; and whensoever

[r] John viii. 56. [s] Exod. xviii. 9.

he could proclaim the truth of the Gospel, or whensoever he heard of others proclaiming it, even though under the most unfavourable circumstances, this was the language of his heart, lip, and pen; "Christ is preached; and I therein do rejoice, yea, and will rejoice[t]. St. John, also, was full of the same feelings and experience. Hear two or three of his expressions, all taken from those two short epistles, written to Christian and personal friends, and showing how he felt himself. To the "elect lady" he writes,—"*I rejoiced greatly* that I found of thy children walking in truth, as we have received a commandment from the Father[u]." And to Gaius, the well-beloved Gaius, he writes,—"*I rejoiced greatly* when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth[x]." But shall I quote more examples taken from among mere men? Rather, as at all other times, when speaking of that which is lovely and true, I would point to Him who is love itself, and who is the truth itself, and whose hatred of iniquity, and whose love of the truth, might in one sense be spoken of as the great cause of our present and eternal salvation.

[t] Philip. i. 18. [u] 2 John iv.

[x] 3 John 3, 4. Here is the truest—here the highest love—love and joy for souls! Spencer truly and nobly writes:

For as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of soul doth love of body pass,
No less than perfect gold surmounts the meanest brass.

Rejoicing in the truth before the foundations of this world were laid, Jesus determined to come hither in the chariot "paved with love[y]," of which Solomon speaks, typically representing his coming and manifestation in the assumed vehicle of our human flesh. Rejoicing in the truth, he *came* hither and overthrew the dominion of him who was the "liar from the beginning," and the "father of lies," whether spoken by word of mouth, or whether embodied in deed. Rejoicing in the truth, of which he had sown that seed in the earth, from whence should spring the harvest in all lands whither the truth should come—he endured the cross, despising the shame. Rejoicing in the truth, he ascended into heaven, and thence sent down that Holy Spirit, of whom He had Himself, "in the days of His flesh, declared that He, among His other gracious and mighty offices, should guide His people unto all truth. Rejoicing in the truth, Jesus will come again in His glory, to establish the reign of righteousness and truth universally upon the earth. And when the end shall be, He, Jesus our Lord, as the one only Mediator between God and man, having put down all false and erroneous rule, authority, and power, shall deliver up the kingdom to God, even the Father, "that God may be all in all"—even the God of *truth!*

[y] Cant. iii. 10.

CHAPTER VII.

1 Cor. xiii. 7.

Beareth all things, believeth all things, hopeth all things, endureth all things.

The portrait of charity and love is now nearly finished. It has been drawn by the finger of the Holy Spirit, employing the Apostle to delineate its features, in order that we might see its need and its beauty, and have it reflected on ourselves. We have seen it, as thus drawn, and I trust that we have looked upon it with that attentive and admiring gaze, which, through Divine grace, will be the spiritual attitude of all, enlightened by God, when contemplating charity or love. The portrait is now very *nearly* finished. Something, however, still remains to be done. A few mighty touches from the master-hand of God remain to be added yet. But, as is ever the case with the last touches of some able artist in delineating the human face, so it is here. The words now before us give the general character—give full expression to the whole,—tell us how charity or love will act *under all circumstances*,—just as the few last touches, added to a likeness, might so tell the goodness and attractions of the individual pourtrayed, that every beholder would be ready to exclaim,—"What expression! What grace!" Yes! in the spiritual portrait of this chapter, four finishing touches, four mighty strokes, four expressive lights are now thrown in, from which a

general and infallible conclusion may be drawn for application to all circumstances which can possibly arise. Charity "beareth all things, believeth all things, hopeth all things, endureth all things." We may now direct our attention to these four remaining marks in the portrait of love; and may that God, whose name is Love, give us grace to see them, admire them, reflect them in our inward spirit, and exemplify them in our lives, to the glory of our Saviour, the welfare of our fellow-creatures, and our own happiness, now, henceforth, and for ever!

Charity "beareth all things[a]." The original word, from which "beareth" is translated, does not merely mean to suffer and endure with patience and equanimity. That idea has already been expressed in the 4th verse, where it is said of charity, that it "*suffereth long.*" As we may expect from the richness and fulness of Scripture, a new idea is found here. In the word "beareth" a beautiful element of charity is found. The idea is taken from a vessel holding all the liquid or other contents put into it, without overflowing, without casting them out and exposing them, as things which it will not retain. So it is with charity or love. It may meet with unkindness, ingratitude, and faults of every description, "but

[a] *πάντα στέγει·* Scilicet, errata proximi, quæ ullo modo ferri et tegi possunt. Solent voces universales restringi ad subjectam materiem. Tegit, et tacendo. *τὸ στέγειν* propriè de vasis aquam probe continentibus dici notum est: translatè autem sumitur pro celare commissa, item pro tegere injurias, sibi ab alio latas.—Schol. in N. Test.

it covereth a multitude of sins;" as St. Peter quotes from the language of Solomon, who saith in one place, "*love covereth all sins*[b]," and in another, "he that *covereth a transgression* seeketh love[c]."

Thus love "beareth all things[d]." It does not expose and magnify offences, specially as to those matters in which he who loves is himself mainly concerned. When the Scripture says, "all things," it means, of course, all things which ought to be borne. We should not do well to stop for any very close or accurate distinctions here. Objectors and casuists might with ease raise difficult questions in the matter, but grace will solve them with at least equal ease. I can only now present one grand and general rule. As it is the system of the world to be jealous and sensitive for self, but indifferent and insensible for God, so let us feel and act just in the opposite way! Let us be very sensitive and jealous for God, and suffer not sin to lie upon another, when your spirit can bear witness to the truth, that you act for the glory of God, and for the good of a fellow-creature's soul, not for any lower motive of a mere personal kind. With this as our principle and motive, we shall not greatly err. It will teach us what we ought, and what we ought not to *bear*. So we shall have "praise of God," such as David no

[b] Prov. x. 12. [c] Prov. xvii. 9.

[d] Diodati's word of comment is: "This universal term ought to be restrained to all such things as belong to the duties of true charity according to God."

doubt received, when he would *not* bear the sin of the Amalekite who had smitten the anointed of the Lord[e], but bore Shimei's curse[f], because a mere personal offence against himself. So we shall have "praise of God," such as that which the church of Ephesus received, of which it was declared as a grace and a glory, that "it could not *bear* them which were evil," and in the very next verse that it did *bear* with patience[g] all which love should endure. So we shall pursue, though far, far distantly, His blessed steps and example, who would not bear with the buyers and sellers in the Temple, with the Pharisees in their hypocrisy, nor with His own servants in any error or sin, but bore all "contradiction of sinners against Himself[h], and gave His cheek to the smiters[i]"—yea, gave *Himself* to be crucified and slain by the wicked hands of men, whom He came to seek and to save.

II. Again, charity "*believeth all things*." Here love is connected with faith. God Himself has joined the one with the other. Therefore they are inseparable. Certainly, we must believe in God, or have faith towards Him, as our Benefactor, before we can love Him. But when once the fruits of the Spirit (among which is love) are tasted and enjoyed, then faith and love mutually act one on the other. Then we can "*believe all things*" of God,—that is, all good things. We can believe in Him as our Father. We can believe in Him

[e] 1 Sam. i. 16. [f] 2 Sam. xvi. 5—10. [g] Rev. ii. 2, 3.
[h] Heb. xii. 3. [i] Is. l. 6.

as our Redeemer. We can believe in Him as our Sanctifier. We can believe whatever has been witnessed of Him by the voices of the Prophets and by the voice of His Son, the "faithful and true Witness," who came down from heaven. In love, we can *live* on the promises of God, and find them as a sure evidence, though the things promised be not seen[k]. In love, we can *die* on His promises and realize by faith that we shall be at once in Paradise with Christ, the moment that our spirit leaves this body of sin and death. In love, we can believe, howsoever dark and gloomy our path may be, that all things are working together for our good, and that it would be folly no less than sin, for us to wish them changed even one hair's-breadth. Yes! tell the man who loves God, that God has chosen him "with an everlasting love." "Yea, and amen:" is his reply. Tell him that God has adopted him, as a child, into the ever-blessed family of Heaven. Love sends back an echo from his heart to the glad and glorious news. Tell him that "all things —the world, or life, or death, or things present, or things to come," are all his, that he is "Christ's, and that Christ is God's[l]." Love *believeth all things.* He appropriates the truth, and rejoices,—yea, triumphs in God as his own God for ever.

Love, too, "believeth all things" which it ought to believe, as to the character and conduct of men[m]. Mistake me not here! Wide, indeed, is

[k] Heb. xi. 1.

[l] 1 Cor. iii. 23.

[m] "Not to suffer itself to be abused, but it proceedeth with

the difference, respectively, between what we ought to believe, as to God on the one hand, and as to man on the other. As to God, we cannot possibly believe in too much good. But such a feeling, as to man, would just be to fly in the face of God's holy word, or at all events to neglect and ignore what it says. Therefore, when we speak of love as "believing all things" of men, we do not describe a soft, silly, and imprudent feeling, open to imposture, and unable to discern wickedness, expecting to meet goodness and virtue on all sides, and giving up all principle for what is called "peace' sake[n]." Far otherwise! where there is the grace of love, God puts wisdom in the balance too; and love believes all things as to a fellow-creature, limited of course by the rule which God's Word and rightly exercised experience will supply. For instance, though we see another now living in sin, yet, if we love him, we shall exercise faith that God can turn his heart,

simplicity and humanity when it is to judge of another." Diodati. Luther, noticing these very words, "believeth all things," writes: "He that hath this faith is not suspicious but mild, and taketh all things to the best; and although he be deceived and findeth himself to be mocked, yet such is his patience and softness that he letteth it pass; briefly, he is ready to believe all men, but he trusteth not all." Com. on Gal. ch. v. 22.

[n] "Love is not giving up our conscientious convictions—this is cowardice; nor is it the denying their real importance—this is latitudinarianism; nor is it the mixing of all opinions together—this is in doctrine scepticism, and in discipline confusion. No. Love, sustained by faith and a good conscience, adheres firmly to its own principles and yields not the least in its views as essential truth." Bishop of Calcutta. Lectures on Colossians, 2nd edition, p. 17.

make him a new creature, and bless him beyond all that we can ask or think. If we love another, though our enemy now, we shall believe that in doing him good, we shall be able to soften him by kindness, and thus heaping coals of fire on his head, (after the fashion of those who soften hard metal thus,) we shall not be "overcome of evil, but overcome evil with good." Where would Christianity be, were it not that love believeth all things of men? Love sent forth preachers in faith, that out of heathens, hard as the stones of the desert, there might be formed true children of God—that where idols had reigned, the Lord might be "all in all." Jesus Christ *knew* this divinely, but apostles and evangelists believed it in love. And ministers must believe it still in that love which "*believeth all things;*" and then, but then only, their words, spoken in faith and love, shall be as seed sown in a fruitful field; and many souls shall receive their witness, and live. "Have faith in God," is their needful, and, at the same time, most cheering support.

III. Again, we are told that love "hopeth all things." Christian hope is a grace and disposition of the mind different in various respects from faith. For instance, it is concerned entirely with things to come. Moreover, it is concerned entirely with things of a joyful and desirable nature, such as when conceived raise happy expectations and exalt the spirit. Accordingly, hope so anticipates that which it waits for, as to make of it a present blessing,—yes, sometimes a blessing of a most

satisfying kind. Now, in regard to Almighty God, love is and ever must be very full of hope. How strikingly these two graces or gifts of the Spirit are connected by St. Paul, where he describes the experience of God's mercies as producing "hope: and hope maketh not ashamed, because the *love* of God is shed abroad in our hearts by the Holy Ghost, which is given to us." But now to quote a few illustrations.

David *loved* God; and therefore, when low and disquieted, he could say to his soul, "Why art thou cast down, O my soul, and why art thou disquieted within me? *Hope thou in God*[o]!" Jeremiah *loved* God. Therefore he could say, "The Lord is my portion, saith my soul, therefore will I *hope in Him*[p]." The apostles loved God. Therefore they could say, "We rejoice in *hope* of the glory of God[q]." "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the *hope* of salvation[r]." "We are saved *by hope*[s]." "We, through the Spirit, wait for the *hope* of righteousness by faith[t]." Moreover, God has this title, even the "*Hope of Israel*, the Saviour thereof in time of trouble[u]." Jesus Christ Himself, speaking in spirit by the voice of David in the Psalms, declares of His own body, "My flesh shall rest *in hope*." And here is the language of love, as believing all things, as

[o] Ps. xliii. [p] Lam. iii. 24. [q] Rom. v. 2.
[r] 1 Thess. v. 8. [s] Rom. viii. 24. [t] Gal. v. 5.
[u] Jer. xiv. 8.

hoping all things from His Father and our Father, His God and our God.

Love, too, is very *hopeful* as to man. The unloving and ungracious character has but little or nothing at all of this feeling. Seldom, indeed, does it exercise hope in a fellow-creature, or hence derive any joy. Such a one cannot deny the fact of kindness *already* shown, but it will anticipate little or nothing to come. Such a one cannot deny the good deeds of another, *already* performed, but it will be dead, cold, and feeble as to any expectation of good deeds hereafter to be done. Such a one is ever full of ungenerous doubts, misgiving apprehensions, and unwarrantable fancies, all *against* others. On the contrary, love "hopeth all things," which Scripture and experience, rightly formed, will possibly warrant or admit. Oh! happy atmosphere, in which to walk, as we go forth and mingle with our fellow men! Oh! happy atmosphere, in which to meditate and dwell on their future course! Oh! happy atmosphere, giving us a wide and far-stretching prospect, in which appear sights of holiness and righteousness on those who are dear to us, and hours of happy intercourse, if God grants it, in this world, ages and ages of love and communion in heaven, and with those whom we have loved upon earth, whether they have gone before us to their rest, or whether they are fellow-travellers, as to time, with ourselves! Oh! happy atmosphere of hope, in which such visions play! I know no better

word, so beautiful and joyful are they. Yet they are most real. They shall all be fulfilled, far, far beyond every flight which can be pursued by the most ardent spirit or the most loving heart. For they are all warranted, sanctioned, and ensured by God's infallible word, telling us that we shall see and meet in heaven that "multitude which no man can number, of all nations," who shall ascribe "salvation to our God which sitteth upon the throne, and unto the Lamb,"—telling us that when we lose our dear believing friends and relations, we are not to sorrow, "even as others which have *no hope*[x]," and joining our *hope*, as to all the members of Christ, with that *hope* in Him which shall never make us ashamed.

IV. Lastly, we find that love "endureth all things." St. Paul not only *described*, but also exemplified this spirit in himself: "Therefore I endure all things for the elect's sakes[y]"—that is, *all* things which a saint of God may be called on to bear. But here we must "cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?" and why, on a subject like this, —on the very feature in the portrait of love, which must so speedily recall the person and work of the Lord Jesus Christ to every prepared mind—why should we not, at once and without preface, view it and consider it as exhibited in Him? Men, through grace, have endured many things. Abel, Noah, Moses, Samuel, David, Elijah, Daniel, Stephen, Paul, and John—such men,

[x] 1 Thess. iv. 13. [y] 2 Tim. ii. 10.

and thousands of martyrs in old time, have endured many things. Thousands endowed with a martyr-spirit still, though unknown to fame, are ready to endure many things now[z]. But when, for a moment, we think of enduring *all things*, then our thoughts must centre on one, even Jesus Christ. We think much of another's death for the sake of Christ's name, and of a few years' hard service of some saint in the cause of the Saviour and of souls. Moreover, through the indulgence and tender mercy of God, we are allowed so to do, and we do not think or speak inconsistently with His word, which promises a "crown of life," as the reward of grace to all who thus suffer and thus serve. But if we look on the matter in its actual reality, how little after all—taking his whole life under consideration, and his deserts also—how *little*, after all, has any human creature ever had to endure, either from the hand of God or from the hand of man, in comparison with that which was suffered and endured by Jesus! He really and truly endured all things which could be endured, because in love for our souls he bore the *infinite* wrath of God. He saith in spirit unto God the Father, "*All* Thy storms and waves are gone over me." In love he bore the sins of the whole world; and yet his suffer-

[z] Cowper nobly writes of certain characters, representing no doubt many Christians now, should proof demand;

"They lived alone,
Till persecution dragged them into fame,
And chased them up to heaven."

ings made full atonement for them all—just for this reason, because he would and could endure *all things*, which neither angel nor all holy creatures together could by any possibility have done. The cup which he drank was full of agony, even to the very brim. He "tasted death for *every man*[a]"—he "poured out his soul unto death[b]," because he would and could endure *all* things—even the penalty for time and eternity, due to all the inhabitants of earth from the hour when it became the abode of fallen men, unto that hour when the number of God's elect shall be made up for ever! Martyrs too, and men endowed from on high with patient and forbearing love, have endured some pains and some indignities at their fellow-creatures' hands, in meekness, gentleness, and in the spirit of prayer for their enemies. But when it is remembered that they were men, and that Jesus was the Son of the Most High God—that they merely suffered for a season, but that he suffered from his birth unto his death on the cross—that they knew not beforehand what the malice of their enemies would inflict on them, but that he knew from all eternity that he would be "cast out as evil," by the creatures of His own hand, whom He came to save—when we remember these things, and can, through divine grace, fix our minds and feelings on such high and yet such real things, then we shall see how Jesus *endured all things* in the power of His infinite love. Yes, great indeed was cre-

[a] Heb. ii. 9. [b] Isaiah liii. 12.

ating love! but greater still was redeeming love —just for this reason, because it not only acted, but endured. Yes! in the "great salvation" of man through the blood of the Lamb, all-enduring love bore a mighty part. And what is our calling, if we believe it? Surely to love and serve Him who so loved us. If we have not yet made our decision as to our conduct in life, shall we not make it this moment, in the strength of this grand motive? May we find this realized in ourselves: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again[b]." And let us not say that because the mystery of God's love in redemption is too transcendently glorious for us to behold it with fixed and steady gaze, therefore we cannot walk and live in the light thereof! Let us not say so! The noon-day sun in the firmament is too bright for us to look upon it even for a moment of time with unshrinking eye: yet we rejoice in its brightness and walk in the light thereof. Let us apply this to spiritual things, and let it be our business, our privilege, and our joy, through the Holy Ghost, to serve the Lord Jesus Christ in the light of the glory of His perfect and all-enduring love to our souls, and, therefore, in holiness and righteousness all the days of our life!

[b] 2 Cor. v. 14, 15.

CHAPTER VIII.

1 Cor. xiii. 8—13.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

To understand rightly the force and the application of the comparisons appearing in these verses, it must be remembered, that although this chapter, like all the Bible, is written for the use and edification of the church in all lands and in all ages, yet, in it, St. Paul had a first and special object for the Corinthian church. In a former chapter we traced out the various offences and dispositions inconsistent with true Christian love, which were exhibited in that church; and then certain passages were quoted from this epistle at large, to show how its members were puffed up at the possession of certain spiritual

gifts. All this bore very closely on our subject, for hence it was that St. Paul was led by the Holy Ghost to delineate and enforce the necessity, nature, and duration of charity, (or love,) as a "more excellent way" to please and glorify God, than the exercise of any such gifts, howsoever eminent and useful they might be in their manifestation.

Now among these *gifts* (of which so much is said throughout the course of this whole epistle) were the following:—*prophecy*, or the power of ably enforcing and expounding God's will;—*tongues*, or the miraculous ability to speak in languages unknown to the speaker before,—and *knowledge*, or that skilful and clear insight of the understanding into Divine mysteries, which was so evident both to the possessor and to the church at large, as to be itself a great temptation to pride and self-sufficiency[a]. The key to the whole remaining portion of the chapter is obtained, when we rightly notice these three gifts, and observe that they are introduced for the specific purpose of showing their passing and temporary nature. *Failing—ceasing—vanishing away*, —all these words distinctly express that which is temporary. *Prophecy* will not be needed in Heaven, for the very matters pointed out to faith here in preaching and in exposition shall there be enjoyed, seen, and realized by all. The *gift of*

[a] The early part of the eighth chapter should be referred to here. In the first verse there is a *direct contrast* between γνῶσις, or knowledge, and ἀγάπη, or charity.

tongues shall not be needed there, for in the kingdom of Heaven there shall be one language which all the saved shall employ and understand. In that kingdom of peace, all the confusion, which the sin at Babel introduced, shall be utterly done away; and Christ's people shall be "of one lip[b]"—one in utterance as one in spirit, and one in all things, according to Christ's intercession in their behalf[c]. And *knowledge*, such as even the most gifted enjoy here, shall not be any thing then,—shall then, comparatively speaking, "vanish away," just as nothing, because absorbed, as it were, in that full knowledge, unto which our glorified spirits shall attain, through the power of God in Christ Jesus our Lord.

I said just now that a due observation of these three words, *prophecy*, *tongues*, *knowledge*, is the key to all that succeeds. The apostle has declared their passing and temporary character. He now proceeds to show how this is consistent with the ways of God, and with our future existence, enforcing his statement by an illustration, drawn from two distinct periods in the life of every one who has been a child, and is now of mature years.

"For we *know* in part, and we *prophesy* in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things[d]."

By this we are taught and reminded that our

[b] Zeph. iii. 9. [c] John xvii. 2. [d] 2 Cor. xiii. 10.

knowledge, even at the best, even in ripened years, is so imperfect and confined on earth, that all our present acquisitions will just seem as nothing, on attaining the fulness and perfection of that knowledge which shall belong to the children of God, on admission to the presence of their Father in glory. God Almighty undoubtedly reveals wonderful things by His Spirit unto men[e]; and it may perhaps seem strange to some ears, if any thing is said which would seem to limit their extent. But when we do so, or rather, when we point out how this limitation is made in God's word, we do not disparage them. By no means. We know all the while that the amount of our knowledge here is *exactly* that amount suited to our present state and condition, and that a more accurate knowledge of the unseen world would not be desirable for us during our sojourn on earth. This we know to a certainty. Moreover, we are well assured that what we *do* know by inspiration from above, though limited, is in itself

[e] The Romans (from whose customs not less than from those of the Jews the learned and observant apostle drew so many images and illustrations) used to have a formal *putting away* of things which had become now useless to their owners, though they had served them in time past. For instance, it may be observed that there is a positive allusion in Persius to a similar habit on the part of the young—a kind of dedication of their childish things, when *put away* as no longer needful:

Dicite, Pontifices, in sacris quid facit aurum?

Nempe hoc quod Veneri donatæ a virgine puppæ. Sat. ii. 69.

Though the observation is not exactly connected with the subject before us, yet I must say that much of the "aurum," or decoration, in ecclesiastical worship, partakes very much of the nature of a "childish" thing.

indisputably true, and in itself most excellent. It is unbelief, not humility, to talk of darkness, vagueness, and uncertainty, as being our appointed lot, in spiritual things, on earth. The word of God expressly contradicts all such errors and false views. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth[f]." When we quote and apply the passage contained in that verse, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," never let us forget to apply the next verse also: "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God[g]." The light of a star, a small twinkling star, is the work of God, and pure and excellent as the very light of the sun, in the midst of its noon-day strength. And such is our knowledge now; small, undoubtedly, but still true to enlighten and to guide—a star to lead us on our way through the darkness of this world into the kingdom of God. We know enough for our day, but only "*know in part.*"

Here, also, we "prophesy in part." Yes! surely, if we only "know in part" during our stay on earth, when one remembers that here the word "prophesy" means to expound God's holy word, and to edify the church as an ambassador, messenger, and witness of Christ,—surely, I say, when one remembers this, how imperfect a

[f] 1 John i. 6. [g] 1 Cor. ii. 9, 10.

thing must all prophecy appear, as uttered by man's faltering lips! Who can feel this so strongly, yea, at times, in such an humbling way, as the minister of Christ, whose office it is to preach in His blessed name? Even St. Paul was constrained to exclaim: "I was with you in weakness and in fear, and in much trembling[h]." When the minister thinks of those "unsearchable riches" of Divine grace and glory which he has to proclaim among fallen men, in order that they might be saved,—when he ponders on the nature of that Gospel, through the blood, the merits, and the righteousness of Jesus Christ, which he has to utter, and his hearers have to receive,—when he feels his own insufficiency and helplessness in the expression of "the truth as it is in Jesus," with his inability to frame duly and worthily in words that which he may know and prize in his own heart,—surely no doubt can be, that if here we only "know in part," much more here do we only "prophesy in part." So it was with the prophets of old time, when "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow[i]." So it was with the prophet and apostle Paul, who cried out, on the very subject of preaching the Gospel of Christ,—"Who is sufficient for these things?" and makes his touching appeals, over and over again, for prayer in his behalf, "that utterance might be given him,

[h] 1 Cor. ii. 3. [i] 1 Pet. i. 11.

that he might open his mouth boldly, to make known the mystery of the gospel [k]." So it is now with every faithful and true minister of Jesus Christ. Knowing a little of Divine grace, he knows how little even of that he can adequately tell out; and humbly can he echo back his answer to the truth, that though we may prophesy (or preach) faithfully, truly, with acceptance from God, and with effect on men, and winning many souls, and edifying many more, still, still, after all, we "prophesy only *in part*[l]."

But, though imperfection, and a mere partial attainment of our aim, even in the best things, is the character and mark stamped on all present things, it shall not be so always. That which is perfect is to come. A better hope is ours. Glory —no less than glory—is prepared, not only *for* the enjoyment of the children of God, but at the due season to be revealed *in* them [m]! And then shall the saying be fulfilled, which is expressed in the language before us: "When that which is perfect is come, then that which is in part shall be done away." The word of Jesus has gone forth, that "the righteous shall shine like the sun in the kingdom of their Father." They are be-

[k] Ephes. vi. 19.

[l] "All these miraculous gifts and offices, which are conferred upon the Church for its edification in this world, shall no more take place, nor be of any use in the heavenly glory, where God, in the immediate communication of himself, shall be all in all, without employing any more ministers or secondary causes." Diodati.

[m] Rom. viii. 18.

gotten again unto a "lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away[n]. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is[o]." In comparison with this full knowledge, hereafter to be perfected in Heaven, even the highest present acquisition is but like the knowledge of a child compared with the knowledge of a full-grown, educated man. But here I would guard against any mistake. The "day of small things" must not be despised! It is as *needful* for us, during our sojourn in this present world, to learn and attain that little which we know, (as a preparation, and means of introduction to the full blaze of knowledge in which we shall walk, and which we shall enjoy hereafter,) as it was needful for the most highly-gifted man to learn, in childhood, letters and syllables, and all the various rudiments of knowledge, gained in his early days[p]. Each matter is appointed by God Almighty; and each appointment therefore is good, and admits no doubt, no dispute, no qualification at all. Moreover, the enjoyment of a child differs most

[n] 1 Pet. i. 3, 4. [o] 1 John iii. 2.

[p] Concerning the highest, that is spiritual knowledge, Keble beautifully writes in his Thoughts on Catechism, e. g.

> In His own words we Christ adore,
> But angels, as we speak,
> Higher above our meaning soar
> Than we o'er children weak.

materially from that of mature age; yet each, if innocent, is respectively good—each respectively is sanctioned by God. Yea, more! the enjoyment of the child prefaces and developes the taste for the appropriate enjoyment of the man. All experience, all nature echoes back clearly the language of our text:—"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Similar will be the future experience of God's glorified saints, when they shall hereafter look back on the spiritual childhood of their earthly course. In it was life. In it was growth. In it was truth. In it was the beginning of all their glorified capacities, the precious germ of their wisdom and knowledge, which was and is "to know the only true God, and Jesus Christ, whom He hath sent." In it, as babes and sucklings, they praised God; and therefore it was a time of grace and of glory begun; yet still, when praise shall be perfected in heaven, they will see and confess that all their earthly praise was but that of weak and stammering tongues, that all their understanding and thoughts were but as those of a child—yea, (for I must not hesitate to use the comparison of God's word,) as a thing to be "*put away*," in comparison with that light, that understanding, those thoughts, and that wisdom which they shall "*put on*" in the kingdom and presence of God, as saved and glorified souls.

Two more short likenesses or illustrations are

employed to represent the difference between our partial knowledge here, and our full knowledge to come. "*Now we see through a glass*[q] *darkly*." This is the *first*, representing us as looking at something reflected from a mirror—and it will help us to keep close to the truths thus conveyed, if we remember that the mirrors of the ancients were not made of looking-glass, that remarkable material which is universal now, and which reflects *exactly* those objects which are placed before it. They were usually made of brass[r]. Without knowing and observing this circumstance, one could hardly understand the aptness and propriety of that comparison employed; but through attention to it we learn again, that, as from a polished and reflective surface some likeness of an object is returned, though faintly and imperfectly, so, as yet, we do not behold those very things which shall be ours hereafter, but only receive them as shadowed out to faith, for here "we walk by faith and not by sight," and we behold them "darkly[s]"—not from any dimness

[q] δι' ἐσόπτρου. "*Darkly*—that is to say, that even in this glass, we cannot yet behold this image, but covered over with many circumstances of words and corporeal significations, accommodated to our manner of speaking and apprehension." Diodati.

[r] So in Ex. xxxviii. 8, we hear of part of the "laver of brass," as made "of the looking-glasses of the women assembling, which assembled at the door of the Tabernacle of the Congregation."

Those who have been at Naples will probably remember the brazen looking-glasses from Herculaneum and Pompeii, preserved in the museum of that city.

[s] "Darkly." The original Greek is more definite—ἐν αἰνίγματι.

or deficiency of light in the things themselves, but on account of our feeble and imperfect vision; so that God's most favoured children, while in the body, are, like St. Paul, when he spoke of himself "not as having apprehended," that is, not as *having laid hold* of all graces and glories, or as if he was "already perfect," but as one "following after," and "reaching forth unto those things which were before," and pressing "toward the mark for the prize of the high calling of God in Christ Jesus[t]."

Such is our state here[u]. Blessed too, and honourable is it; and it is appointed, through grace, as the state suitable to God's redeemed and

In this life we see by means of a mirror, reflecting the images of heavenly and spiritual things ἐν αἰνίγματι, in an enigmatical manner — invisible things being represented by visible, spiritual by natural, and eternal by temporal, but in heaven we shall see face to face. The French translation is "confusément." The Spanish "en obscuridad." The two last, like our own version, are very vague, and of *general* rather than of that *specific* meaning, which belongs to the original. The rendering of the Greek words differs very much in different versions. The Latin is literal, "in ænigmate." So the Italian, "in enimma." Luther translates it, "in einem dunkeln Wort."

[t] Philip. iii. 12—14.

[u] Olshausen beautifully writes that, as "the blind when his eyes are opened regards the light and the world surrounding him, so man truly regenerate by the grace of God beholds Him in all His gloriousness: but as the blind, on the first actual view of the world can neither comprehend all the individual circumstances surrounding him, nor the optical law which enables him to perceive every thing; just as little can the believer understand heavenly things, the objects of his present view, in all their special relations: even in the charisma of knowledge it only amounts to a γινώσκειν ἐκ μέρους."

sanctified people while in this present world. Should any one say that he knew and saw *all* divine things, what should we think of such a boaster? But let us look onward! A time is approaching — yea, it is hastening, when God's children shall see Him even "face to face;" and seeing Him they shall see all things, according to the Psalmist's word, "In Thy light shall we see light"— according to that of Job, saying: "I know that my Redeemer liveth, and that in my flesh *I shall see God*." There too we shall know God, "even as we are known." The apostle, of course, does not mean in that *degree*, or in any measure interfering with the divine and infinite attributes of God, as compared with those of any creature; but in some measure marvellously corresponding with that knowledge of us which He has now; for all things concerning us lie "naked and opened unto the eyes of Him with whom we have to do[x]." "Beloved," writes St. John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him, for we shall see Him as He is[y]." I cannot go deeper into this question here. It would not appear profitable to us now, in connexion with the course of our present thoughts. Let us therefore proceed to the last verse of the chapter. "And now abideth faith, hope, charity, these three: but the greatest of these is charity."

We have already considered those three gifts which are specially stated in the chapter to be

[x] Heb. iv. 13. [y] 1 John iii. 2.

failing, ceasing, and temporary—namely, prophecy, tongues, knowledge[z]." Three permanent things—three enduring graces—three abiding gifts of the Holy Ghost, are now, by the way of contrast, set before us. "Now *abideth* faith, hope, charity." These words are very plain, and the simple expression, "to abide," is rendered from a Greek word which appears to contain in itself a direct and positive contradiction to the statement or opinion that any one of these three is ever to be done away, or to be struck out of those graces which shall adorn man in his glorified state. And lest the word "now[a]" should present any difficulty, let me observe that here it does not refer to time, but rather enforces the argument; and to "abide" can mean nothing else than "to con-

[z] It must be carefully remembered that the word *knowledge* here is used in that peculiar sense conveyed by the word γνῶσις, as in the second verse—i. e. knowledge, such as *here* attainable.

[a] The Greek word νυνὶ or νῦν, the English "now," and the French "or," are frequently used as conjunctions in the assumption of an argument. I consider this to be the meaning of the word here. One of the *scholia* on the Greek Testament says, "νυνὶ non est hic adverbium temporis, sed oppositionis, pro *at vero*." Alford, on Gr. Test. says, νυνὶ δὲ is not "but now," i. e. in its present state, as opposed to what has just been said, v. 12—but, 'rebus sic stantibus'—'quæ cum ita sint'—and the inference from it just the contrary of that implied in the other rendering: viz. that *since tongues, prophesying, knowledge will all pass away, we have left but these three.* 2. From the position of μένει, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously mentioned things, which καταργηθήσεται." So Olshausen, adding from Billroth, "that beholding and perfecting do not so much remove faith as fulfil them, and entirely authenticate their object in the spiritual world."

tinue" or "to last." If this view be as correct as it is simple, then how very unauthorized must that opinion be which prevails on this subject in so many minds—I mean the opinion that faith and hope are *not* graces to abide and endure for ever—that faith and hope will find no objects for their exercise in heaven. Surely to establish such a view as this, strong confirmatory statements of Scripture would be requisite; but I should imagine it difficult, or rather impossible, to produce any whatsoever. Undoubtedly, all that is rightly *believed* here will be realized, possessed and enjoyed there. Undoubtedly, all rightly *hoped* for here will be abundantly fulfilled there; and faith will there be certainly without wavering; and hope will there be certainly without the possibility of any disappointment, but both shall and must continue in blessed and eternal exercise, so sure as the Scripture saith, "Now *abideth* faith, hope, charity." There is no comparison here between the *duration* of these two graces and the *duration* of love. All three shall be as eternal as the life of the saved—as the joys of heaven. The comparison here, is not between the *duration* of these three graces, faith, hope, and charity. "Now *abideth*" is the word for each. There is not a single syllable about either passing away, being lost, or becoming needless. But what the apostle saith is this—"the greatest of these is charity[b]." Yes! Foras-

[b] "Man receives by faith and apprehends by hope, that he may enjoy by a perfect love, by which he also giveth to the Lord

much as "God is love," and this grace is most God-like[c]. And when we shall be renewed in body and in spirit, "after the image of Him that created us," it will be after His image by whose love our eternal redemption was obtained, and in whose love, as that of our Mediator, we shall stand accepted and blessed for ever. Therefore we may well expect that love will be reflected gloriously on all who stand around the throne of God and of the Lamb, who see His face and serve Him. They must and shall be imbued through and through with love; and then it will be manifest unto all creation, how that same Almighty God, whose very name is Love, not only did make man after His own image, but has renewed Him after the image of his Lord and Redeemer, unto love more full and glorious, even than that love with which man was gifted in Paradise before the fall, when God looked on all that he had made—yes, inclusive of man—"and, behold, it was very good[d]." Thus ends this chapter, called by Olshausen a "triumphal song of pure love."

that which he hath received from Him: and in this correspondency consisteth the accomplishment of conjunction with God and of man's beatitude." Diodati.

[c] "By aspiring to be like God in power, the angels transgressed and fell: 'Ascendam, et ero similis Altissimo (I shall ascend, and be like the Most High); by aspiring to be like God in knowledge, man transgressed and fell; Eritis sicut dii, scientes bonum et malum' (ye shall be as gods, knowing good and evil) but by aspiring to a similitude of God in goodness or love, neither man nor angel ever transgressed or shall transgress." Bacon's Adv. of Learn. p. 303. Pickering, 1825.

[d] Gen. i. 31.

PETER FREE AND PETER BOUND:

Being an illustration of active service and of suffering service, taken from our Lord's address to that Apostle.

JOHN xxi. 18, 19.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God.

WHEN the words above quoted were first spoken, Jesus had risen from the dead, and had fulfilled his promise of meeting his disciples in Galilee. The occasion of meeting is told in this chapter. Seven among the disciples had passed, in fishing, a night of fruitless toil. They had caught nothing, as had been the case on the night previous to the call of Peter and of John. But now the morning dawned, and "Jesus stood on the shore." At first the disciples "knew not that it was Jesus." Then Jesus saith unto them, "Children, have ye any meat? They answered him, No." As in the former somewhat parallel

occasion, viz. the miraculous draught[a]—Jesus had told them where to let down their nets, so He directs them now; "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Love has its quick reminiscences. It was, perhaps, the affectionate remembrance of love which now caused *one* among the disciples, at once, and with all speed, to recognise the Saviour. But, whatever was the cause, it was the disciple "whom Jesus loved" who said unto Peter, "It is the Lord." It must only be a conjecture, whether it was the memory of that day when first he had the privilege of witnessing Christ's power displayed in a similar mode, and of being summoned by Him to full discipleship; or whether it was the speedy impulse of love, which might so well have been anticipated from St. John; or whether it was the direct teaching of the Spirit, which enabled St. John *first* to recognise Jesus. Such, at all events, was the fact; and the honour of so doing redounds to his name.

We may now proceed to regard that portion of the chapter which specially concerns another illustrious disciple—namely, St. Peter, when all were on shore.

Jesus had welcomed His servants on the shore; and in order to give them fresh and "infallible proofs[b]," not only of His unceasing love, but also

[a] Luke v. 4—7.

[b] Acts i. 3. Ably and accurately rendered from the word τεκμήριον,

of His full and complete humanity, though in a risen body, He had asked them to dine with Him, had taken bread Himself, and had given bread to them, and fish likewise. "And when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs." And twice, in addition, Jesus put the same question to him, only varying[c] the words to these; "Feed My sheep[d]." Now it would take us too far away from our subject were we to dwell on the condescension and tenderness of Jesus in thus

as compared with the kindred σημεῖον. Aristotle's discussion of these words may be applied here with theological advantage. Scott and Liddell define τεκμήριον, "a demonstrative truth."

[c] It is also to be observed, that although the two Greek words are both rendered by one and the same translation in our English version, they are not the same in the original. And for this there must be some adequate cause. The first word, rendered "feed," is βόσκε, the second is ποίμαινε, and the third is βόσκε again. Campbell, in his notes on St. John, says: "The precepts are not synonymous. One is properly, *provide them in pasture*. The other implies also, *guide, watch, and defend them*. As there is in the original some difference in every one of the three injunctions at this time laid on Peter, there ought to be a corresponding difference in the version. Yet none of our English interpreters seem to have adverted to this." We have the exact rendering of the word ποιμαίνω in the common rural term of "shepherding."

[d] "V. 16. Feed my sheep, as expressed by St. Peter, 1 Ep. v. 1, 2. This gave no superiority to Peter; for he obeyed the other apostles, Acts viii. 14; was reproved by St. Paul; had no power over him, Gal. i. 1, or wherever other apostles planted the gospel; as not over the bishops of Asia, Acts xx. 28. What is said here is said to all. St. Augustin de Agone Christi, c. 30. Christ here gave, saith St. Basil, the same power to all ensuing pastors." Constit. Mon. cap. 22. Whitby, Elsley's Annotations.

specially addressing Peter, and honouring him with this high commission, which he and all the apostles and all ministers of Christ were equally to fulfil. But let us just remember who had denied his suffering Master and Lord; and to this let us trace these gracious encouraging words, and then pass on to that declaration which at once succeeds.

Jesus then said to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not[e]." (ver. 18.) Jesus had already given an outline or shadow (as it may be called) of this more full prophetical declaration. See John xiii. ver. 36. "Simon Peter said unto Him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow Me now; *but thou shalt follow Me afterwards*." Here, however, in the passage under re-

[e] I have not met any comment on the passage more close and explanatory than that in Elsley's Annotations:

"V. 18. When thou wast young: ἦς has here an indefinite meaning. Rather; 'Now, when thou art young'—i. e. active, and not old comparatively. The whole has allusion to the present transactions. The question took its rise from Peter's eagerness in quitting the ship. The affectionate command respecting his apostolic mission arose from his drawing the net of fishes to the shore. And the foretelling of his death alludes to this girding of his upper coat. Grotius.

"where thou wouldest not] This relates to the crucifixion: the girding, to the preceding punishment of bonds and scourging.... 'So many of the ancients,' says Grotius, 'confirm St. Peter's being crucified at Rome, that it cannot well be doubted.'"

view, the outline is filled up, the shadow becomes full of substantial truth, told in further detail. Here Jesus brings to mind, that while Peter was young, and indeed still, whatever his age might be, he was, as to his body, a free man—free to use his limbs, free to use all his bodily faculties, unchecked and unrestrained by the power of his enemies—free to move hither and thither with all liberty—free from bonds, imprisonment, and restraint. With this he impresses him, and for a reason which we shall see presently. This was Peter's former condition. This too was Peter's condition at the time when the Lord thus spake to him—the condition of a *free man*[f].

But Jesus proceeds with His unerring gaze into future years—with full knowledge of all which should befall every servant of His in the whole world,—with prophetic utterance "declaring the end from the beginning." He tells Peter that, hereafter, it should be otherwise with him: that the time would come, when he would be under bondage and restraint—that he would be a prisoner—that he would be carried whither he would not[g]. Moreover, the Spirit adds, as His

[f] Lampe considers that this statement cannot be taken as a proof that Peter was young at the time. "Ex eo, quod Petrus junior dicatur in præterito, senex autem in futurum, Chrysostomus atque alii colligunt in virilis ætatis flore Petrum adhuc dum fuisse. Sed præterita etiam de re præsenti, quam futura in prophetiis usurpantur, quando sequitur aliud, ad quod illa res relata ut antecedens debet considerari." Com. in Joan. ad locum.

[g] The words, "thou wouldest not," require some notice such as that of Diodati. He writes: "Thou wouldest not—viz., by a

own sure word of commentary: "This spake He, signifying *by what death* he should glorify God." And though the Scripture itself does not give us an account of the exact details concerning the accomplishment of this plain statement of Christ —though it does *not* tell us about Peter's death in the same way as it does about the martyrdom of "James the brother of John," still we do know, from the same Scripture, that before long Peter had to experience a part and a foretaste of that affliction thus announced as his lot. For when Herod —(as we learn in the 12th chapter of the Acts; speaking of a time about seven years subsequent to this narrative) — when Herod found that the murder of James was pleasing to the Jews, "he proceeded to take *Peter* also," intending to kill him, and put him in prison, where he was "bound with two chains." And though, without any human history, we might be equally sure, from our text, that Peter suffered martyrdom, yet still we *have* very credible accounts, from early Church records, that, in the reign of the persecutor Nero,

mere natural will, which flieth from death and the pains thereof: though that afterwards, in Peter, yielded to God's obedience by the holy motion of a spiritual will, as these two wills were also in Christ. Mat. xxvi. 39—42." Lampe writes on the same topic: "Quando autem Jesus dicit, Petrum extensis manibus vinctum ducendum esse, *quo non volebat*, id non opus est ut de quadam animi renitentiâ in subeundo martyrio intelligatur. Contrarium liquet ex spe, quam declarat, 2 Pet. i. 14. Aut enim illud de naturali quodam horrore carnis, qui per Spiritum subigitur, intelligi potest, aut præsentem ejus dispositionem tantum delineat." Com. on Joan. ad loc.

Peter was crucified[h], with his head downward, at his own request, and as a token of his own feeling of unworthiness even to suffer in exactly the same way as his honoured Lord. And thus all that constraint, all that imprisonment and death was fulfilled, by which, as Jesus had declared, "he should glorify God" in the day of his martyrdom.

Now, what is the *connection* between the exhortation which Peter had just received, (even to shew his love towards his Redeemer by feeding the lambs and the sheep of His fold,) and this prophecy regarding a future time, when he no longer would be free to speak, move, or act according to his own will?

It appears to be this. Previously, still, and for a season to come, Peter might actively work in the public service of his Lord, designated here by one grand, leading part of that work—viz. feeding the church of God with the bread of life: and Jesus encouraged him, in this consideration, to glorify God by such a course of ministry, while he was permitted to maintain it. For the time would arrive (and that time was announced, so as to impress both him and all hearers with the utmost force) when this privilege should have its termination, and when the apostle should no more

[h] "Unanimi consensu tota antiquitas Petrum crucis supplicium perpessum fuisse tradit, quamvis in circumstantiis nihil certi occurrat. Nam *extendere manus* a viris doctis refertur ad morem, quo Romæ crucis candidati collo furcæ inserto manibus dispessis et ad furcæ cornua *delegatis* per urbem circumducebantur atque absolutâ traductione illa tandem extra portam Metiam crucibus affigebantur." Lampe Com. in Joan. ad l. c.

be a free agent. The time would arrive when he too would be seized by the hands of wicked men, withheld from his noble task, as a preacher, evangelist, and pastor of Christ's flock, and called on to *suffer*, rather than to *act*—but thus also, and not by any means less, to glorify God.

Such seems to be the connection of this passage with the preceding part of the chapter. Nor did any part of these sayings of his Lord sound in vain on Peter's ear. All his subsequent history proves how he obeyed and fulfilled the command of his Saviour in feeding His sheep and His lambs—also how he was prepared by Divine grace to meet at any time that suffering and martyrdom, here announced to him as his future and honourable lot. To work for Jesus Christ and for souls, while thus permitted so to act and employ himself—to be ready for bonds and death, whensoever his Lord and Master should appoint —this was Peter's course—this was Peter's life! And in his own writings too, in his own epistles, we may see how Christ's exhortation, relative to *active service*, while his day and opportunity remained, and Christ's prophecy to him that that day would have its fixed termination, were ever present to his mind. This was the remembrance quickening his labours, and strengthening his earnestness. "Yea," (saith he in his 2nd General Epistle[1],) "Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put

[1] 2 Pet. i. 13.

off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance."

A few applications of a practical kind may now be well added to this narrative. Nor need they be at all strained for that purpose. There are no apostles now. A few only in the church are ministers and pastors. No imprisonment, no bonds, no violence or martyrdom are announced as our lot before our life terminates. But notwithstanding this, every servant of Christ, throughout the whole world, is called upon to shew his love and devotion to God by *active service*, while this privilege lasts, and by *suffering service*, whenever called for. Each is demanded of us! Each is our privilege! And if we are correct in regarding the prophecy concerning the future bonds and restraint in which Peter would be held as a motive for all diligence and all assiduity and zeal, while his opportunity for active service should last, so too *we* have a motive set before us thereby, which we shall do well not to neglect or disown. Jesus said, "I must work the works of Him that sent me while it is day: the night cometh, wherein no man can work." And so it is with every one who does God's work at all. This truth and fact may be viewed in many aspects, and all equally clear. Death is before us all. We should actively serve Christ now for the very reason, that, after death, we can no more honour, serve and confess him in that way, which can be done only on the earth by

"fighting the good fight of faith" on that one battle-field, where so many are against Him and His holy cause. We know not how speedily death may lay hold on us, gird us with its strong and inevitable grasp, and carry us whither we naturally would not go—I mean to our graves. Many other things too, if they do not altogether end, may still much interfere with that active service to which we now refer. Have we health now? It may soon fail us, and we may have to pass year after year in the narrow chamber or on the sick bed. Are our minds now in full activity? They too may fail us, as they have failed many more gifted than ourselves. Have we now the use of all our senses and faculties? They may be lost or blunted at any moment; and perhaps there are few, even of middle age, and none of advanced age, who have not in some measure experienced and known such decays. And, lastly, have we means or influence now? These may soon be gone; for riches (as it is written) "make to themselves wings," and the influence of to-day may to-morrow be a thing of nought; and we are all thus addressed by the Spirit: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest[k]." Should these remembrances and truths be strengthened by our present thoughts on the Lord's address to St. Peter, they will surely not prove "barren and unfruit-

[k] Eccles. ix. 10.

ful:" for nothing can be of this character which may promote the active and immediate service of Christ, and overcome that indolent and procrastinating spirit in such service and work, which by nature is inherent in us all. And, again, we may derive from these considerations some fresh preparation to suffer, if needs be, in the cause of Christ, as a claim upon us, not less urgent and not less full of privilege than doing His will.

ON THE WORD

JEZREEL:

WITH A SPECIAL REFERENCE TO THE FIRST AND SECOND CHAPTERS OF THE PROPHET HOSEA.

THE word *Jezreel* has in the Scripture so many distinct meanings, that much attention is required in order to avoid confusion or mistake in those passages where it occurs. And this is especially the case in reference to the early part of Hosea, where, in the course of the two first chapters only, the word is certainly used in three different senses, each of which must be clearly ascertained, in order that the context may be rightly understood. It may, therefore, not prove unprofitable to notice the different uses of the word, and thus to open the way for the student of the Scripture to take a firmer and more ready grasp of a passage, not without some difficulty in it. I shall, accordingly, notice all the different meanings of the word *Jezreel*, premising that the two first need only to be named. The remainder demand our chief attention, for the purpose now in view.

I. Jezreel was the name of a man in the genealogy of Judah, and appears in the fourth chapter of the 1st Book of Chronicles, ver. 3.

II. Jezreel is mentioned, in the book of Joshua, as one of the cities in "the inheritance of the tribe of the children of Judah according to their families[a]."

III. Jezreel was a city of Issachar[b] in the region subsequently called Samaria, where was the site of a royal palace of the kings of Israel[c]. It was to this place that Ahab rode, preceded by Elijah, after the slaughter of the prophets of Baal[d]; and there Naboth had his vineyard[e]; and, according to prophecy, dogs were there to eat Jezebel[f]; where Joram went to be healed of his wounds[g]; and there the judgment on Jezebel was fulfilled when Jehu came to Jezreel[h]; and there that conqueror for a season dwelt after he had seized the throne, and until he had destroyed all the seed of Ahab[i].

IV. Jezreel was the name of a valley, near the last mentioned town, where in the time of Jerubbaal (or Gideon) "all the Midianites and the Amalekites and the children of the East were gathered together, and went over and pitched[k]." And this is the valley (according to Calmet, referring to the 2nd Book of Kings xv. 29) where Israel was attacked and conquered by Tiglath Pileser, king of Assyria.

V. Jezreel was the name given, by command of God, to Hosea's son[l].

[a] Josh. xv. 56. [b] Josh. xix. 18. [c] 2 Kings ix. 10.
[d] 1 Kings xviii. 45. [e] 1 Kings xxi. 1. [f] 1 Kings xxi. 23.
[g] 2 Kings viii. 29. [h] 2 Kings ix. 36. [i] 2 Kings x. 6, 7, 11. [k] Judges vi. 33. [l] Hos. i. 4.

VI. Jezreel symbolized God's true people in Israel[m].

When these various meanings of the word are brought to mind, it will at once appear why, in the prophetical strain of Hosea, using and applying the word as he does, much perplexity may occur to the reader who has not made the point one of close investigation. Indeed it is impossible that it should prove otherwise, as will appear where the passages are quoted to which these remarks refer.

The first is the account of the wife, taken by Hosea by the command of the Lord, and of the son which she bare. The Lord then said unto him; "Call his name *Jezreel;* for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel[n].

Now as the wife taken by Hosea symbolized God's people Israel in their idolatry and rebellion against Him, so the name of this son, born of this wedlock, was here to presignify Israel's coming woes: "Call his name Jezreel." Pool, in his commentary, argues that the word *Jezreel*, thus used, was intended to mark and bring up to memory the special and bloody acts through which the family then reigning over Israel had arrived at the throne—namely, those of Jehu in destroying all Ahab's house in that locality at

[m] Hos. ii. 22. [n] Hos. i. 4, 5.

Jezreel, to which we lately referred. And although this may seem of no easy reconciliation with the fact that the Lord said to Jehu, "Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel[o];" still it is by no means contradictory to God's plans for Him to bestow a reward on one part, taken by His own living instruments, in doing His work, and to inflict judgment for another part of their conduct, and for the intermixture of their own sin. Thus Jehu's family might be rewarded for a time with regal sway for Jehu's zeal, and yet in the fourth generation be judged for the cruelty wherewith this zeal was intermixed and defiled. No doubt there is a difficulty here, and we admit it; but as it is written, "I will avenge the blood of Jezreel," not upon the house of Israel, but "*upon the house of Jehu*," we cannot explain it in any other way. For the passage can by no means refer to the blood shed *by Ahab* in Jezreel, for that had been already avenged in his destruction, and in that of his whole house, under Jehu's hand, to the very uttermost.

Mark now the accuracy with which those two distinct prophecies were fulfilled which God made to Jehu, and which Hosea spake here! The family of Jehu did reign through four generations, including himself, Jehoahaz, Joash, and Jero-

[o] 2 Kings x. 30.

boam. Then came Zachariah, whom Shallum the conspirator slew[p]. And very soon he, in his turn, was slain by Menahem; and then again, Pul the king of Assyria "came against the land[q]," and Menahem became a tributary unto him; and before long Tiglath Pileser came, and carried Israel captive into Assyria: and now was fulfilled God's Word by Hosea, that He would "cause to cease the kingdom from the house of Israel!" And as the Assyrian king specially directed his force against those localities which bordered on the "valley of Jezreel," so it was brought especially to pass that God Himself would "break the bow of Israel in the valley of Jezreel." Besides this, it is probable that, in the civil wars between Zechariah and Shallum, between Shallum and Menahem, and between Pekahiah and Pekah, (all briefly recorded in the 15th chapter of the 2nd book of Kings,) the fiercest battles were fought in this locality, and thus the bloodshedding by kings and people of old times would additionally be avenged by this just retribution from God.

The second chapter of this prophecy introduces the word *Jezreel* in a new sense. As in the whole course of this book, from the beginning to the end, declarations of God's judgment and of God's mercy are closely intermixed, so it is here. The sin of Israel is exposed in the most glowing terms and by illustrations of the most impressive kind. But at the same time mercy appears rejoicing

[p] 2 Kings xv. 10. [q] 2 Kings xv. 19.

against judgment, and the richest assurances of God's tender compassion, bounty, and love succeed rapidly the charges, complaints, and rebukes brought against Israel. What, for instance, can be more gracious than the promise — and this just after language of the sternest rebuke—"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her[q]." And then the future title of endearment is announced—"my husband," instead of "my lord"—whereby the future love of Israel towards God is told—and the assurance is given that God will take away the spirit of idolatry from His people's heart, and the words of idolatry from His people's lips. And the blessings of a teeming earth are announced, and peace and security, and the closest union with God in covenant, and righteousness and judgment, and loving-kindness and mercies; and thus the promise mightily and gloriously proceeds: "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear *Jezreel*." Now what is the true interpretation of this? And what is the meaning here of the word *Jezreel?* The latter point must be ascertained first, and there will then be no difficulty, of any moment, in answering the first of these two inquiries.

Jezreel here certainly cannot mean either of those two obscure individuals who bore the name

[q] Hosea ii. 14.

in early Scriptural history. Nor can it mean the city or valley of Jezreel—nor, again, can it mean the son of Hosea, concerning whom we hear nothing, and who, like Shear-jashub, the son of Isaiah[r], is only a personage typically used for one express purpose in the declaration of God's intended plans. It is, however, from this typical view of his appellation that we may derive the real meaning of the word Jezreel, as applied here.

This son of Hosea represented sinful Israel in one aspect, and, in another aspect, favoured, accepted, and beloved Israel. Being the son of a mother, such as his was, he represented Israel in its sin, disobedience, and unfaithfulness to God. But, again, as born of a wedlock specially ordered by God, as born to His own prophet, and having in the Hebrew composition of the word the meaning of *to sow*, mercy and love and re-establishment in God's favour were all shadowed out and represented in him. Israel returned to the Lord, Israel at peace with Him, Israel comforted, Israel repentant, Israel faithful, Israel obedient, and Israel abundantly blessed, were all foretold, named and embodied in Jezreel, as the prophet's son—all in fact which is told so graciously on these things, in the latter part of the second chapter.

Here then the meaning of the word *Jezreel*, in this same passage, stands clearly out. The

[r] Isaiah vii. 3.

expression, "they shall hear Jezreel"—means that the heavens above and the earth beneath shall, under God's providence, respond to the need of His favoured people, and Israel's prayer shall not rise in vain for any such blessings.

A few more words on the construction of this last passage itself.

It begins with that which is done in the heaven of heavens, and by the very Jehovah, Lord God Almighty Himself—"I will hear, saith the Lord;" and then the series or connection of *means* is told, by which plenty and fruitfulness must reach any people—first, the outward and visible heavens, with their sun, air, and showers; then the earth, with its capacity for produce and fertility; and lastly, the crops which are the proofs and results of this capacity and the very articles used for the food of man. Such is the course of this striking passage. But let us, to understand it clearly, begin our view of it on earth. Jezreel—that is, Israel thus typically called, or Israel, in that happy condition which we noticed just now—Israel is represented in desire and need of God's gifts. She looks for the corn, and the wine, and the oil, but in faith and up to God, through these outward means. The corn and the wine and the oil are most gloriously and poetically told of, as living things, in communion[s] with righteous

[s] "When disobedience, backslidings, idolatries, and such like sins did provoke God to punish them with famine and scarcity, now their repentance and obedience shall be blessed with plenty,

Israel, and knowing that they themselves can, of themselves, do nothing for her. They know that they depend on the earth, without which they cannot spring forth, come to perfection, or contribute any benefit to those who need them. Therefore they address the earth. But the earth equally knows its own true condition. "It is not in me," would it say, "to give you fertility. What can I do without the heavenly influences—without the sun and the air—without the rain and the dew from above? I must go to the heavens; I must address them, or I can do nothing. I myself am helpless." We now reach and ascend to those material heavens. But can they, of themselves, do more than the corn, and the wine, and the oil? Can they do more than the earth? Are they, of themselves, more powerful—more independent of that which is above and out of their control, except through the favour, bounty and munificence of God? No, certainly not! They must go to the Lord in their petition, and He will hear them: and then they will fertilize the earth, and then the earth "shall bring forth and bud, that it may give seed to the sower, and bread to the eater[t];" and then the corn and the wine and the oil shall teem in the fields and the valleys, so that

and God *will set the frame of heaven and earth in due order to effect this, and there shall be a harmony and correspondence between all subordinate causes moved by God the great First Cause,* whence unexpected events and fruits shall certainly be produced for their good and comfort." Pool's Annotations.

[t] Isaiah lv. 10.

they "shall laugh and sing" with all plenteousness; and then Jezreel—i. e. Israel—shall gather in the fruits of the earth with gladness and thankfulness of heart. Her desire shall have been fulfilled—her prayer heard and answered by the First Great living Cause of these and all blessings.

THOUGHTS FOR A DYING HOUR:

BEING A COMMENT ON PSALM XXIII. 4.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

IN this Psalm, so familiar to Christian ears and dear to Christian hearts, David describes his own experience of safety, comfort, and joy, under the protection and in the favour of God. The images by which this is done just correspond with the writer's life and history. They are taken, first, from a shepherd's life; secondly, from receptions in rich or royal abodes. It is written of David, how he was "taken from the sheepfolds, that he might feed (or rule) Jacob His people and Israel His inheritance[a]." The Holy Ghost employed him, in this Psalm, to teach and edify the whole church of Christ, through illustrations drawn first from *pastoral*, and, secondly, from *royal* life. In the first four verses David tells of the safety, comfort, and joy, to which every true believer in the Lord

[a] Psalm lxxviii. 71.

Jesus Christ is entitled—whether he be young or old, ignorant or learned, rich or poor, one just setting out in the ways of the Lord, or an advanced saint. All this is told by the illustrations of a careful shepherd and a sheep well-cared for—fed, refreshed, guarded, guided. In the fifth verse *another* comparison is used. There the Psalmist tells of his and our blessings, under the likeness of one sitting as an honoured and beloved guest at some high festival, such as kings and nobles make, where the bounteous host provides all present with every imaginable thing adapted to promote their complete enjoyment. And then the Psalm ends with a declaration of all sure, boundless confidence in God, as One who, having been mindful of us in all past times, will be mindful of us in all future times. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." And here we see once more, how a good shepherd's care, as he watches "the footsteps of the flock," and this glad anticipation of a future abode in the house of the Lord, tell us of truths, facts, and realities, about our present and eternal privileges in and through our Lord Jesus Christ, which I have no need to express or recapitulate, so plain are they to every enlightened eye, and so dear to every heart wherein Jesus and His truth dwells.

Let us once more listen to those words! "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with

me; thy rod and thy staff they comfort me." David here speaks as a thoughtful, reasonable man. He duly considers, that, although for the present, and up to the closing period of his life, he might enjoy all temporal prosperity, and all spiritual good, still, since death, as the sentence upon sin, has passed upon all men, the hour of his death, too, must surely come. Well should we all do to imitate him in such considerations! "I die daily," should be our spirit. We know from history that Charles the Fifth of Spain, in the days of his retirement, had a full rehearsal of his own funeral ceremonies. And we know, from travellers, that the inhabitants of China usually have a coffin for themselves among their household furniture; and one, of our own land, is said to have bought a coffin, in the hour of his strength and health, daily to lie down in it, and so to remind him of death. Such persons, and such acts, may, perhaps, appear most strange to us; but the time will come—yes, most assuredly come—when *they* will appear to have acted more strangely still, who altogether put away thoughts of death from them. Let me, however, proceed. How does David here represent death? Certainly as being, *in itself*, a gloomy and terrific thing! So it is. There is only one light, only one medium, in which it can, or ought to be, viewed otherwise. Of that I shall speak presently. Death *is, in itself*, a gloomy and terrific thing. Such was sin; and such was its offspring, death. And howsoever it appears or comes; whether we watch (as I

have watched myself) the dying infant's bed, and feel the pulse of its little heart beat slower and slower, and falter, and fail, and then cease utterly, under a parent's hand; or whether we behold (as I have often, in the course of my ministry) the strong man brought down to his bed in the full career of his vigour and vitality, there to struggle hard and long with the pangs of dissolution; whether death comes in such, or in any other shape, it is, *in itself*, a gloomy and terrific thing. And when we remember what follows after death, that sure, infinite eternity, wherein the soul will live for ever, according to its state, as manifest to God in this present life; then death, as viewed *in itself*, has new terrors in it, and it is mere ignorance, it is mere presumption, to say or hold otherwise.

But, thanks be to God, we, as believers in the Lord Jesus Christ, never, never have thus to view it! When we consider "the valley of the shadow of death," we, at the same time, are also privileged to consider Him who will be with us in it, even Christ our Saviour. Some of us know well, as travellers abroad, those long, cheerless, and, it may be, dangerous defiles in mountain regions, where, mile after mile, dark and precipitous cliffs overhang and overshadow the path, and where all is solitude around, and no sound is heard but the howling of the wind above, and the rush of the torrent below[b]. David, perhaps, in his youth,

[b] The "Via Mala," leading to the Pass of the Splugen in Switzerland, is specially in the writer's memory.

well knew some similar localities, whether as a shepherd or when fleeing from Saul. And he would know the value of a *guide*, of a conductor in them. Thus he gave his goodly illustrations; and, having in his mind the hour of his own mortality, he called it "the valley of the shadow of death," but still declared that in it he "would fear no evil," and gave the reason, too, of his faith and glad anticipations:—"for thou art with me: thy rod and thy staff they comfort me." Jesus was stay and strength. Jesus, he knew, would never leave him, least of all in the hour of his extremity. His death *might* be a time of acute or protracted pain, or of sad infirmity, or of spiritual trial and contention. It *must* be a time of parting from all persons and things beloved on the earth; and, above all, it must be a path leading to judgment, and an introduction to a new, untried state of existence. All these things *might*, and some of them *must* be the attendants on death. But still, still David could say, and every true Christian may say with him, "*I will fear no evil.*" And why this? Not, indeed, for any human merit, or any other cause but one only. There are many grounds of false peace and confidence. Nothing should be watched more closely by ministers. Blessed it is to find any true Christian enjoying perfect peace, and all full assurance of the right kind, *i. e.* built entirely, exclusively, on Jesus Christ and his work, but not less sad to see any man, woman, or child, deluded in false, in foundationless peace. David enjoyed and pro-

claimed that of the *right* kind. Like Simeon, he could "depart in peace." Why? Because he knew and saw God's salvation in Jesus Christ. "*For Thou art with me*," "Thou, God and man, divine in Thy power, sympathizing with me as man; Thou, before whom every enemy must flee; Thou, who must be at hand, and with me, wheresoever and whensoever my summons may be; Thou, to being in whose presence I may look, whether in the body or whether out of it, whether on earth, or whether in paradise, whether at the day of Thy glorious appearing, whether at the judgment, where Thou wilt answer for me, or whether in an endless and most blissful eternity." All this, and much more than this, is comprehended, though perhaps dimly, in the words, "*For Thou art with me*." But how much is in the next clause! How much of clear instruction for us, as to what Jesus Christ will do for us, will be to us, in our last extremity! The words are, "*Thy rod and Thy staff they comfort me*"— words most familiar! Yet, I would ask, are they by all rightly apprehended? The rod and the staff were the good shepherd's implements, one to *guide*, the other to *defend* the sheep. The sheep needed both in the perilous defile. We, too, need both from Jesus; we need guidance and defence. And we, who believe in Him, shall have these blessings. Jesus has engaged himself that his sheep should never perish, but have everlasting life. That same God, who elects us to salvation, as the end, elects us to the means whereby we attain

it[c]. Our salvation is kept ready for us. We are kept ready for it. In Jesus are all these means of our preservation. They are centered and summed up in *Him*—through *Him* meeting us in all emergencies, therefore, in the great emergency of death. And therefore we may boldly say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me[d]."

Let us now apply all this closely, personally! Can *you* share in this assurance, as to *your* last but surely coming hour? Every removal from this present life—every death around us, or heard of by us, may be viewed as a fresh, loud call for such investigation. It should sound deep, deep into our inmost heart. It should ever waken and renew in us that grand and momentous inquiry, how we ourselves stand in the sight of God. Are *you* ready to depart in peace? There is a way to

[c] 1 Pet. i. 2. Christians are there described as "elect unto obedience," not less than "to the sprinkling of the blood of Jesus Christ." It is said of "good works," that "God hath before ordained that we should walk in them." Ephes. ii. 10.

[d] I quote Addison's beautiful paraphrase of that part of the Psalm he applied:

> Though in the paths of death I tread,
> With gloomy horrors overspread,
> My steadfast heart shall fear no ill,
> For thou, O Lord, art with me still;
> Thy friendly crook shall give me aid,
> And guide me through the dreadful shade.

It will be observed that while the "guidance," implied by the "rod," or "friendly crook," is here realized, the idea contained in the "staff," that of "protection and defence," is omitted altogether.

be quite ready, *i. e.* being washed in the Saviour's blood—having passed from death unto life[e]"—being complete in the Lord Jesus. Doubtless, the second coming of the Lord is the great hope and expectation of the church. Then, no more dishonour to God through sin—then, no more death or separation. Then, all who have died in the Lord—husbands and wives—parents and children—ministers, and those whom they have brought as presents to the Lord, shall all meet together in the fulness of joy. And we are ever to look upward into heaven, waiting for the Lord in his glory, rather than downward into the sad grave, with all its corruption, darkness, and dreariness. But, at the present time, we are engaged on another subject. We are engaged on the means whereby peace, comfort, and joy may illuminate our prospect, when death is upon our thoughts, or even when it absolutely summons us. If the Lord returns not in our own day, we too shall have to die—how or when we know not. But God has provided a way for us to meet and to welcome death, however it may come. It is told of in the text. It is all ready and prepared for us in Jesus Christ. He is ours for life. He is ours for death. He is ours for the spirit in paradise. He is ours for the resurrection-day. He is ours for the judgment-day. He is ours for eternity. He loved his own ere the foundations of the world were laid. He loves them now. He will love them ever. But the

[e] John v. 24.

text specially refers to the last stage of our present pilgrimage. Jesus will then be your protector, as with a mighty staff. That will repel Satan and all enemies. Jesus will be your guide, to lead you by His might, wisdom, and love, through all which may rise to disturb, alarm, or depress. He will make your way open into rest and glory—it may be triumphantly—it most likely will be peacefully; it will, without doubt, be safely. Oh, what an unspeakable exemption from evil! Oh, what an unspeakable blessing! Look then unto Him and be saved, if you never have looked to Him yet! Look to Him more fixedly and firmly, if you know already what this most privileged and happy condition is! And thus you may expect peace, like a river, to flow into your soul: and you will be prepared to welcome and enjoy, not only that gracious assurance of the text, but every promise of a similar kind throughout the whole Scripture! In this sense of the favour of God, for life, death, and eternity, you will ascribe all your present and eternal blessedness to Christ Jesus only and exclusively; and, believe me, that this is the one fruitful soil for bearing all manner of fruit to the praise and glory of God. No work on earth is more pleasing and acceptable to Him, than the exercise of faith in His beloved Son — than the appropriation to yourself of all the good gifts which He has won for you by His death on the cross. This produces love. This love is mighty as a motive and a principle for all service. Let us serve Him in this spirit still more devotedly,

still more unreservedly with all we have, with all we are! Thus, living or dying, it will be well with us; and whether in life or death, God will be glorified in us and by us through Jesus Christ, surely, as St. Paul said, not in his own name, but in that of every true Christian upon earth, "To me to live is Christ, and to die is gain[f]."

Nor could I be willing to end such a subject as this without a few words of Scriptural encouragement, and Scriptural comfort, for all who are bereaved, one after another, of their pious relatives and friends. Short, indeed, must be the time ere the Lord Jesus Christ will return in His majesty. His word is; "Behold, I come quickly." "Then all them that sleep in Jesus shall God bring with Him[g]." All who have served the Lord upon earth shall then be reunited; and though we are not to speculate here beyond what is written, still it seems in perfect analogy with all God's ways of love, that those who were joined together here below, in the ties of friendship and relationship, and, besides this, were spiritually united in Jesus Christ, their one beloved Saviour, shall, in some special way, meet and rejoice together unto all eternity.

[f] Phil. ii. 21. [g] 1 Thess. iv. 14

THE BIBLE:

A BRIEF HISTORY OF OUR PRESENT VERSION.

For the facts contained in this Article, the writer is indebted to the full and detailed account of the English versions of the Scriptures, prefixed to "Baxter's English Hexapla," 1841.

As there has been of late some agitation on the question of a new or amended translation of the Bible, for authorized use, many persons may be interested in having their attention drawn, briefly and historically, to the mode in which our present version was made. I have no hesitation in declaring that my own opinion is quite opposed to any change in this important matter[a]. To my mind it would involve far too much difficulty. However, the object of these few pages is not, in the least, to discuss that subject. It is merely to offer a sketch, in an historical light, and in the briefest way, of our present version, as to the mode in which it was accomplished.

At the accession of James the First to the throne, in 1603, there were two versions of the

[a] And even were it done in the most correct and best manner, it would take generations to procure for it the same love and veneration as that felt for the old and well-known words.

Scripture, commonly employed in this country,—namely, that of "Geneva" and "The Bishops'." Much difficulty and inconvenience arose from the fact, that, while the latter was the *authorized*, the former was the *popular* version. And it was generally held, that this state of things ought not to be allowed to continue any longer. The time was not unfavourable, as the king was by no means indisposed to give his attention either to ecclesiastical or biblical subjects. This was proved by the conference established, through his means, between those whose opinions were expressed in the Millenary Petition, and the representatives of the Anglican establishment.

At an early stage of this conference, a request was made to the king, through Dr. Reynolds, for a new translation of the Bible. The king approved of the proposition, saying, that "he had never seen a good English version of the Bible as yet, though he thought that of all hitherto executed, the Geneva Bible was the worst." We need scarcely stop to point out that this was a prejudiced and erroneous remark. Still, however, it is worthy of annotation, as the royal views and feelings led, in reality, to that translation now under review. Had it not been for the exercise of his prerogative on the matter, there would scarcely have been such an assimilation of the two parties, then prevalent in the church, as to admit, at that time, of any such result.

An amusing account remains, relative to some objections made by the king on certain passages

of Scripture, as then rendered. They clearly illustrate his character; but to bring them forward would detain us too long; and be this as it may, the practical part of the measure was very well devised, and showed much judgment on his part.

The king wrote to Bancroft, archbishop of Canterbury, mentioning that he himself had selected fifty-four able men to be employed on a fresh translation of the Bible into the English tongue. Through him he also called upon the bishops to encourage the learned men in their respective dioceses, to send in their notes on any difficulties which they found in the Scripture, to the two Hebrew readers in Oxford and Cambridge respectively, or to the dean of Westminster, that they might be considered by the translators at large.

Nothing is known with any accuracy as to the appointment of translators by the two universities of Oxford and Cambridge; but that such an appointment was made, there is no doubt, as the king issued his command for this purpose. The king also arranged for their maintenance, writing through Robert Cecil, chancellor of Cambridge, to the vice-chancellor of that university, on behalf of the translators who should assemble there "that such as are to be called out of the countrie may be intertayned in such colleges as they shall make choice of, without any charge unto them, either for their entrance, their chamber, or their commons, except it happen that any doe make choice to remayne in any of the poorer

colleges, that are not well able to bear that charge: and then such order will be taken by the lord bishop of London, as that the same shall be defrayed."

On the last day of the month on which the document here quoted was forwarded, Bancroft wrote to the authorities at Cambridge, calling on them to expedite the work; and it is probable that a similar letter was also sent, at the same time, to the university of Oxford.

Fifty-four persons were originally mentioned as the number appointed by the king for the translation. However, the names of forty-seven only are known as actually employed in it. The translators finally met at Oxford, Cambridge, and Westminster; and were divided into two companies at each place, so that there were six in all. The following were the chief of the instructions given to direct their proceedings:

I. The Bible ordinarily read in church, and generally called the Bishops' Bible, was to be the basis of the new version.

II. Proper names in the text and the old ecclesiastical words were to be kept as much as possible.

III. No marginal notes were to be allowed, further than to explain those Hebrew or Greek words which could not be conveniently expressed, with their full meaning, in the text.

Thus much for the contents of the new version. As to the mode towards effecting it, the following plan was adopted:

I. Each translator of each company was first to take the same portion. Then, all were to meet and compare notes, and through this mutual conference the best attainable version was to be made.

II. When each company had thus finished a book, a transcript of it was to be sent to each of the other five companies, so that every printed passage would thus be considered,—1st, by an individual translator; 2ndly, by a company, numbering from seven to ten; 3dly, by the other five companies separately; and lastly, by a committee of revision in case of any doubt or difficulty. This committee was formed of the chief persons of each company, who were to meet together for the purpose, at the end of the work. The work was not absolutely commenced until the year 1607. It is considered that a very likely cause of this delay was the difficulty of obtaining funds for the requisite cost of the undertaking. The only means open for obtaining them consisted in a contribution, asked by Bancroft, in his majesty's name, from the bishops, deans, and chapters.

The *first* company of translators met at Westminster, under the presidency of the well-known Dr. Andrewes, at that time dean of Westminster, and afterwards bishop of Chichester and Winchester, in which see he died. To this body was assigned the Pentateuch, and the historical books of Scripture to the Kings inclusive.

The *second* company met at Cambridge, Dr. Livelie, the regius professor of Hebrew, having

been appointed to preside. He, however, died before the commencement of the work; and, in consequence of the prominent part which, from the beginning of the proposal, was placed in his hands, it is supposed that the delay in its commencement may have partly arisen from his death at the most critical time. The portion assigned to this company consisted of the Chronicles, and succeeding books, to the end of the Song of Solomon.

The *third and fourth* company met at Oxford; the first of these two divisions under the presidency of Dr. Harding, regius professor of Hebrew. From Isaiah to Malachi, inclusive, was entrusted to them; and the four Gospels, the Acts, and the book of Revelation, to the latter division, which met under Dr. Ravis, then dean of Christ Church.

The *fifth* company met at Westminster, under Dr. Barlow, who had been just made bishop of Rochester. The Epistles of the New Testament were their allotted work.

And, finally, the *sixth* company met at Cambridge, with the Apocrypha for their portion.

The translations were finished in the year 1610. Six delegates were then appointed, two from Cambridge, two from Oxford, and two from Westminster, who met daily at Stationers' Hall, for about three quarters of a year: and from a statement made at the Synod of Dort, in 1618, it is known that six other persons met these six representatives, and thus formed a committee of twelve for

the general review of the work. It is not known who these six were; but it is supposed that they were six bishops, appointed to the office by king James; and that Dr. Bilson, bishop of Winchester, with Dr. Miles Smith, afterwards bishop of Gloucester, finally revised the whole, previous to publication, prefixing the heads to the several chapters, and adding the preface. This was a document of some length, and entered into many topics connected with the new version. Among other subjects, it dwelt on the propriety of having the Scripture circulated in the vernacular tongue, and gave reasons why a fresh translation was desirable. It then answered objections on this topic, described the labours of those who had been engaged in the work, gave the reasons for the adoption of certain rules in their proceedings[b],

[b] In regard to the *phraseology* of our version, I may give the testimony of one, whose near relationship need not deter me from quoting him as one of our best judges: "I do not know where we could find a happier example of the preservation of the golden mean in this matter, than in our authorized version of the Bible. One of the chief amongst the minor and secondary blessings which that version has conferred on the nation, or nations, drawing spiritual life from it,—a blessing not small in itself, but only small by comparison with the infinitely higher blessings whereof it is the vehicle to them,—is the happy wisdom, the instinctive tact with which its authors have steered between any futile, mischievous attempts to ignore the full rights of the Latin part of the language on the one side, and, on the other, any burdening of their version with such a multitude of learned Latin terms, as should cause it to forfeit its homely character, and shut up great portions of it from the understanding of plain and unlettered men." English: Past and Present. By the Rev. R. C. Trench. Ed. 1. p. 22–3.

and ended with an earnest address or exhortation directed to the reader, in commendation of the word of God.

This document is but rarely met with. The dedication to king James is brief, and well known from its being so commonly prefixed to the Bibles in general use. If we were to bring accurate moral criticism to bear on the language with which the reigning monarch is approached, we should no doubt condemn it, as of too flattering a strain. We must, however, remember that this was the universal style of the day[c]; and happy are we, if we can sympathize with the terms bearing especially on the great undertaking which we have briefly reviewed, and declaring the word of God to be "that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven."

c In it queen Elizabeth is compared to the "occidental star," lately set; king James to the "sun appearing in his strength." But this system prevailed in all dedications of the day, whether addressed to sovereigns, or nobles, or learned men, or even *personal* friends.

August 1856.

THE FOUR GOSPELS:

I. UNITY OF THEIR SUBJECT.

II. SIMPLICITY OF THEIR STYLE.

ALL who are acquainted with the letter and the spirit of the Four Gospels will doubtless have observed, that, both as to subject and style, they differ in some points from other parts of Scripture. This might have been anticipated, and so it is found to be. Among many other proofs, worthy of attention, the two following may be chosen. *First*, the unity of their subject. *Secondly*, the simplicity of their style.

There is no *other* book of inspired Scripture, at least of any length — for perhaps two or three short narratives, as the histories of Ruth and Jonah, may be excluded — so simple in its subject as the book of Genesis. To the twelfth chapter it is a record of primæval man, and of certain prominent events in the history of our race. The whole subsequent narrative centres on one, namely, Abraham, chosen as the head or first father of God's people Israel, and on the members of his immediate family in three succeeding generations:

first, on Isaac; secondly, on Esau and Jacob; and then on the twelve patriarchs. Simple however as these annals are, they are quite varied, multiform, and complicated, when brought into comparison, *as to their subject*, with the Four Gospels. These latter are the history of one Personage, and of one only—the Lord Jesus Christ; and just as the sun, by day, is the one grand luminary of the sky, drawing to itself the eye of all beholders, while, by night, numerous orbs divide their attention, so it is in the inspired narrative of each evangelist, as compared with any other book in God's Holy Word[a]. For John the Baptist, and the Virgin Mary, and the apostles, and Mary Magdalene, and the other women who followed Jesus from Galilee, and Mary, and Martha, and Lazarus, and Nicodemus, and Joseph of Arimathæa, are only introduced as planetary lights, of whom Jesus is the centre and the sun, and solely on account of their relationship to Him. Were it not for this, not one of these persons would have any thing to do with the inspired record, or would be mentioned at all. And equally is it so with all the opponents and enemies of Christ—with Herod, and Judas, and Caiaphas, and Pontius

[a] Alluding to Mary and Martha and Lazarus, in their home at Bethany, the Rev. R. C. Trench writes: "Here, as throughout the evangelical history, there is an exceeding scantiness in all the circumstantial notices concerning the persons mentioned: that only being related, which was absolutely necessary to make the history intelligible; and all attention being directed to the portraying the spiritual life and what bore upon this." Notes on the Miracles, p. 387.

Pilate—with the chief priests, the Pharisees, and Sadducees, and with all brought into their evil renown by their contact with the Lord, as foes, evil-doers, and persecutors.

The *subject* then of the four evangelists is one of the very utmost simplicity, viz. the history of Jesus Christ. And though much might be said, and has indeed been ably written on this fourfold testimony, in its need for different branches[b] of the church, and in its value on many accounts, still the primary result from four writers is one of equal value to the whole church. One fills up what the others omit; and thus we have a full and complete account of every thing concerning the Lord Jesus Christ, which the Holy Spirit has deemed good for us to know. This was God's plan for our learning and benefit. Thus we have all knowledge of our Saviour's incarnation, birth, early days, baptism, entrance on His ministry, its fulfilment, His capture, arraignment, evil treatment, crucifixion, resurrection, and ascension into heaven. Thus we have all knowledge of His acts, miracles, and course of life during the time of His sojourn on earth in the tent or tabernacle of our body. Thus we have His discourses, exhortations, language of consolation, endurance of all "contradiction of sinners against Himself," parables, in-

[b] E. g. St. Matthew's Gospel is considered as primarily and specially written for the Christian converts from among the Jews—St. Mark's for the Christian converts at Rome, and St. Luke's for believers from among the Gentiles—St. John's to correct false doctrine, and fill up many things lacking in the other four.

struction, and precepts, declarations of the gospel, and all spoken by Him on earth, as our Prophet and the living Word. And one, St. Luke, gives all the details of His birth, which others, as St. Mark and St. John, altogether omit. And one, St. Matthew, gives at full the Sermon on the Mount, which another, St. Luke, only gives briefly, and the two others do not give at all—and one only, St. John, tells of Lazarus being raised, and the same one only supplies Christ's testimony on the Holy Spirit in the full account of His office, as the Comforter—and three evangelists, St. Matthew and St. Mark and St. Luke, narrate how, at first, *both* the two thieves reviled Jesus on the cross, but one only, the latter, adds that blessed supplementary account, how one of them repented, and confessed the Lord, and received the assurance from His lips, "To-day shalt thou be with me in paradise[c]." These are just a few *samples* of things omitted by one or more, and filled up by the other writers of these sacred narratives, And thus, through the inspired four, the harmony is complete; and the history of Jesus on earth has no want or omission in it of any imaginable kind. And all the while the *subject* is simple as any subject can be.

We may, *secondly*, note the simplicity of that *style*, which belongs to the evangelists in a remarkable degree. We have already considered the *subject* of their writings—viz. Jesus Christ our

[c] Comp. Matthew xxvii. 44, and Mark xv. 32, with Luke xxiii. 40–44.

Lord. And the way in which this grand living Subject or Personage appears on their pages is, almost without exception[d], by narrative—by a statement of facts, (either communicated to them from eyewitnesses, or witnessed by them,) and of words spoken by the Lord Himself. In the Gospels there are but few long detailed and *systematic* expositions of the great "mystery of godliness," such as are subsequently found in the Epistles, and little exposition is given by the writers on Jesus Himself or His doctrine. What we have is from recorded facts, from the Lord's own words, written down for our learning, from His actions, from His sufferings, and from the notices of His glorification. To use Campbell's words, in one of his Dissertations[e], which bears closely on our present subject, "The historians, with whom we are here concerned, do, in their own character, neither explain[f] nor command, promise nor threaten, commend nor blame, but preserve one even tenor in exhibiting the facts entirely unembellished, reporting in singleness of heart both what was done by their Master, likewise what was said, and what was done to Him, by either friends or enemies." In fact, the evangelists just speak as "witnesses"—a character

[d] Among the most obvious and striking exceptions to this rule the opening of St. John's Gospel may perhaps be quoted.

[e] No. iii. § 21.

[f] The comments of St. John on doctrine and kindred subjects are more frequent, though brief, than those found in the other evangelists. See chapters iv. 2, 44. vi. 2. vii. 39. viii. 27. xi. 11, 13, 51. xii. 6, 37. xiii. 1. xx. 30. xxi. 19, 23, 25.

not less appropriate for them than it was for the apostle who filled up Judas's place, and has this very term affixed to his office[g]. We do not, of course, here mean "*witnesses by their own eyes or senses*," in every thing they tell, but witnesses as taught by the Holy Spirit to bear witness unto Christ. Now the special office of a witness is, to narrate what he knows in the simplest form, without expression of any personal view, without ornament, and without attempt to impress his hearers otherwise than by the facts which he has to tell. And this is precisely the style of the evangelists. They give an account of the most wonderful events which ever took place on the earth—of a virgin bearing a child—of the Son of God "manifest in the flesh," "perfect God and perfect man, in human flesh subsisting[h]"—of miracles succeeding one another with the utmost rapidity, and in the greatest possible variety—of devils cast out, and of all authority shewn, not only over the material world, but over all spiritual powers also—of sayings, and discourses, passing in sublimity all that ever was uttered on earth by orator, sage, poet, or philosopher—of matchless excellency in the Saviour's life—of His death by crucifixion, though there was "no fault in Him," and of many such most marvellous things. Nevertheless how calm and composed the whole narrative flows on! Nay! could we not give some good reason to account for all this—our present aim — or, rather, were we not, happily and

[g] Acts i. 22. [h] Athan. Creed.

rightly, accustomed from our earliest days to know that all written by the four evangelists was perfect and holy, and right and good, we might sometimes almost be surprised, that the glory of our Saviour's deeds should evoke no word of admiration, and His merits no praise from their narrators. We should, for instance, have almost felt surprised how one could tell of a few loaves and fishes feeding five thousand men, of Lazarus leaving his tomb at the Saviour's call, and of Jesus walking on the sea, without one attempt to call for admiration of such acts, or to shew man's deep interest in them, through the narrator's own personal annotation. But there is nothing of the kind. And so with the perfections and excellency of the Lord. So too with His sufferings and persecution. So too with His resurrection from the grave and ascension into heaven. But the fact is, that the evangelists just wrote as *witnesses*. Their office was to tell acts done, and record words spoken, and *thus* to teach us. Others had another duty—others, to arise in due time, were to comment, expound, and apply, as in the Epistles. The evangelists had to narrate. The substance of the things which they told was, of itself, to challenge, constrain, and command the interest of mankind. As to the Lord Himself, their praise was not needed. As to His deeds the marvel in them was so great that none could believe them at all without being arrested and impressed by their character. As to His sufferings when they simply tell how He

bore the crown of thorns, and was scourged, spit upon, smitten, and crucified, but add not a word of horror, pity, or woe at such terrible things done to our ever-blessed Saviour, their very silence appears a more solemn and majestic thing than any appeal to our human feeling which voice ever uttered or pen ever wrote. And, finally, when they tell of Christ's "glorious resurrection and ascension," they only tell of things which the Holy Spirit made, in their sight, needful and essential as God's revealed will and fact could make them. As Moses wrote of creation in the first chapter of the book of Genesis, so they wrote of redemption, simply as words could tell.

If we are right in the course of our argument, it will fully appear why so little of emotion, excitement, or surprise is found in the narratives of the four evangelists—a point which perhaps may have perplexed some minds, or one, at all events, of which they have not duly realized the true cause. And the subject is well worth attention, being one which concerns truths, of an importance transcendently superior to any other truths, which ever have been or ever can be placed before us. Moreover it concerns those very records, which many of us read and hear, in some way or another, every day of our lives, and at times in very large and reiterated portions[1]. How blessed it is not only to receive rightly what the evangelists tell, but also to prize the manner of their telling it, and to see, in all this, the inspiration

[1] The services of Passion Week are here especially in view.

and the guidance of God! Many other kindred points might suggest themselves here, e. g. the absence of praise (by the evangelists themselves) on behalf of those who befriended Jesus, and of indignation on those who persecuted Him—the absence of declarations by them, in the way of comment, on those who neglected his call, and on the blessedness on those who heard it—and many such-like things[k]. But what has already been said will perhaps be sufficient to account for all this, as a key for interpretation. Nor, perhaps, can these observations more appropriately end than in the words of one already quoted: "In the Gospels, the writers appear solely as Christ's humble attendants, selected for introducing to the knowledge of others this infinitely higher character, who is, in Himself, in a supereminent sense, the mouth, the oracle of God" . . . . "They sink themselves, in order to place Him in the most conspicuous point of view: they do more: they, as it were, annihilate themselves, that Jesus may be all in all." . . . . "The unimpassioned, yet not unfeeling manner, wherein they relate His cruel sufferings, without letting one harsh or severe epithet escape them, reflecting on the conduct of His enemies, is as unexampled as it is inimitable, and forms an essential distinction between them and all who have either gone before or followed them, literate or illiterate,

[k] There are, of course, some few exceptions to this rule, e. g. John xx. 31, and xxi. 25, but *I* refer to the *habitual* style of the four evangelists.

artful or artless, sceptical or fanatical[1]." All this is admirably, though briefly, expressed. It has been suggestive of many among the remarks appearing in these pages: and they, perhaps, in their turn, may have a similar effect upon others. The topic is one of no slight interest to all careful students of the Scripture, and one about which much more might advantageously be said, though but little is found, even in the best commentaries.

[1] Campbell, diss. iii. § 24.

A WORD FOR MINISTERS,

OR,

JESUS OUR EXAMPLE;

1. In prayers and intercessions.

Apart on a mountain. Matt. xiv. 23. For all believers. John xvii. For Peter. Luke xxii. 32. For his enemies. "Father, forgive them, for they know not what they do!"

2. In preaching and teaching.

"Daily in the Temple." Luke xix. 47. "About all Galilee." Matt. iv. 23. In the villages. Matt ix. 35. In the case of Nicodemus, of the woman of Samaria, and of the two disciples on the way to Emmaus.

3. In familiar intercourse, as contrasted with the stern ministry of John the Baptist.

"The Son of man came eating and drinking." Matt. xi. 19. He attended the marriage feast, abode with Mary, Martha and Lazarus, eat and drank with publicans and sinners.

4. In seeking and receiving sinners.

Luke xv. 1. Luke vii. 37, &c. Parable of Prodigal Son.

5. In peculiar tenderness, and consideration for peculiar cases: *e. g.*

In the message sent to Peter after the resurrection. Mark xvi. 7. In finding and comforting the man restored to sight, but cast out or excommunicated by the Jews; John ix. 35. In His *first* appearance to Mary Magdalene, out of whom He had cast seven devils. Mark xvi. 9.

6. In fearless and faithful rebuke of iniquity in high places.

e. g. In case of the Scribes, Lawyers, Pharisees continually. In the message to Herod. Luke xiii. 32.

7. In rebuke of His own followers.

As of Peter. Matt. xvi. 23; of James and John. Luke ix. 55; —of the disciples for their want of faith. Matt. xvii. 17.

8. In authority.

Matt. vii. 29; "For He taught them as one having authority, and not as the Scribes." Luke iv. 32. "And they were astonished at his doctrine: for His word was with power."

9. In zeal.

John ii. 17. "The zeal of Thine house hath eaten me up." "My meat and drink is to do the will of Him that sent Me, and to finish His work." John iv. 34. Mark x. 32–34. "Jesus went before them. And they were amazed.

10. In meekness.

11. In perseverance.

"Having loved His own, which were in the world, He loved them unto the end." John xiii. 1. "He shall not fail nor be discouraged." Is. xlii. 4. Those whom Thou gavest Me I have kept." John xvii. 12.

12. In pity and compassion.

As shewn in tears, sighs, and words of consolation.

13. In condescension to men of low estate, taken as disciples and companions.

Matt. iv. 19. John xv. 15.

14. In disregard of things highly esteemed by man, as,

Of honours, riches, reputation in the world, place of abode, &c. &c.

15. In willingness to bear bodily toil, affliction and self-denial.

16. In willingness to bear mental toil and affliction.

17. In willingness to lay down life.

18. In willingness to bear the ignorance, errors, unbelief, and sins of His followers.

19. In care for the young.

Mark x. 14. John xxi. 15.

20. In care for the weak.

Isaiah xl. 11. "New wine in new bottles." Matt. ix. 17.

21. In wisdom and prudence.

"And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matt. xxii. 46. "He would not walk in Jewry, because the Jews sought to kill Him." John vii. 1. Luke xiv. 6.

22. In attention to religious ordinances: *e. g.*

At His baptism "Thus it becometh us to fulfil all righteousness." Matt. iii. 15. At the Passover. John ii. 13. At the Feast of Tabernacles. John vii. 10. At the Feast of Dedication. John x. 22.

23. In attention to political ordinances.

"Render unto Cæsar the things that are Cæsar's." Matt. xxii. 21. The miracle wrought in order to pay tribute. Matt. xvii. 27. Manifested and typified in the circumstances of His birth. Luke ii. 4, &c.

24. In attention to the bodily wants, and in sympathy for the sufferings of men.

John vi. 5. Matt. iv. 23.

25. In retirement and solitude.

Mark i. 35. John viii. 1.

26. In bearing interruption.

Mark vi. 31–34. At the call of Bartimeus "Jesus stood still." Mark x. 49.

27. In willingness to meet contempt and disregard in his family and neighbourhood.

"Neither did His brethren believe on Him." John vii. 5. "A prophet is not without honour save in his own country and in his own house." Matt. xiii. 57.

28. In controversy and contention for the truth.

With Scribes, Lawyers, Pharisees and opposing Jews.

29. In holiness, in righteousness, and submission to the Father's will.

30. In speaking and acting with reference to personal and individual character.

In the case of the young man with great possessions. Matt. xix. 21. The lawyer addressed, "What is written in the law? how readest Thou?" Luke x. 27.

31. In use and application of the Scriptures.

Matt. iv. 4. &c. Throughout the Sermon on the Mount. With the two disciples in the way to Emmaus. Luke xxiv. 27, 45.

32. In attention to order.

"Make them sit down by fifties in a company." Luke ix. 14. "The Lord appointed other seventy also, and sent them two and two before His face." Luke x. 1. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. See also Luke xxiv. 47.

33. In declaring the truth, howsoever strange to His hearers, and in spite of all consequences.

"Think not that I am come to send peace on earth: I came not to send peace but a sword." Matt. x. 34. See the course of the sixth chapter of St. John, followed by verse sixty-six. "From that time many of His disciples went back, and walked no more with Him."

34. In declaring the "terrors of the Lord."

Warnings to fear hell "where the worm dieth not and the fire is not quenched." Mark ix. 44. See also Matt. xviii. 8, 9.

35. In prophetical annunciations.

All of Matt. xxiv. and the parallel chapters in Mark and Luke. Also Luke xix. 43, 44.

36. In the union of doctrinal and practical exhortation.

37. In simple and homely illustration.

Luke xv. 4, 8. Matt. xi. 16.

38. In parabolic teaching.

Matt. xiii. 13.

39. In reference to things around.

At the feast in Luke xiv. "Consider the lilies of the field." Matt. vi. 28.

40. In reference to events of the day.

The parable drawn from the nobleman going for investiture. Luke xix. 12. The notice of the fall of the tower of Siloam. Luke xiii. 4.

41. In praise and commendation.

In the case of the woman with the box of ointment. Luke vii. 44–47; of Zacchæus. Luke xix. 9; and of the poor widow, who cast the two mites into the Treasury.

And, finally, in love, throughout His ministry from beginning to end.

For the sake of brevity the writer has omitted many references, which will suggest themselves to those acquainted with the Scriptures. Should his attention be drawn to any additional marks, in the ministerial character of our Lord Jesus Christ, such communications will be thankfully received, and these notes are humbly commended to his brethren by their friend and fellow-servant,

THE AUTHOR.

GREAT MEN, GOD'S GIFT:

AN ADDRESS

DELIVERED ON THE DEATH OF THE DUKE OF WELLINGTON.

THERE are two ways of regarding all events, and two different lights in which men consider the actions and the lives of all distinguished personages. The common and general way, though the *wrong* one, is that of fixing the eye on the event itself, or on the personage himself, and rising no higher,—going no further. The less common, but the *right* way, is that of regarding the event or the personage as instrumental, in the hand of God, for the fulfilment of His great purposes, and of directing the attention up to Him in all such considerations. I need not stop to argue, or to prove that this is the fact. And perhaps I need scarcely do more than observe, that just in proportion as people are really and truly of a religious mind, will they adopt the last-mentioned system; and in proportion as they are otherwise, will they adopt the former.

As a judgment against a nation for sin, God says, "Therefore, behold, I will proceed to do a

marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid[a]." But as a contrast to this—as a source of blessing to a nation, it is said to Israel: "The Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe[b]." These words were publicly spoken by Samuel himself. Of him it is written, that "the Lord was with him, and did let none of his words fall to the ground;" and he "was established to be a prophet of the Lord." We need not dwell at length on his character now, as it is so well known; nor need I go further than the very speech before us to shew you the aspect in which *he* regarded all things and all men. See the sixth verse of the chapter. Of whom does he there speak? Of the great leader and deliverer of Israel, viz. Moses himself. I ask, of whom again does he there speak? Of God's great high priest in Israel, viz. Aaron himself. But *how* does he speak of them? Is it without any reference to God? Is it in any mere ordinary human light? Is it as the world would certainly have spoken of them? No, by no means! It is in the light of God's own power, wisdom, and goodness, in raising them up, and in making them what they were. "It is *the Lord that advanced* Moses and Aaron, and that brought your fathers up

[a] Isaiah xxix. 14. [b] 1 Sam. xii. 11.

out of the land of Egypt." See also the 8th verse:—"When your fathers cried unto the Lord, then *the Lord sent* Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place." And the prophet carries on the history of Israel's sins, and also the parallel and over-ruling history of God's mercy and grace when Israel repented and truly turned unto Him. And as each human instrument, in God's hand, rises to the gaze of the inspired seer,—each hero, each deliverer, each leader of God's people Israel, —he looks beyond the man, beyond terrestrial things; and with God in his eye, and with the confession or public testimony to God on his lips, he saith again, "And the *Lord sent* Jerubbaal, and Dedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe."

We have here a righteous example set before our eyes as to the mode in which we, being the servants of God, and believing that not a sparrow falls without Him, ought to regard those men who, by their acts and lives, have served their generation, and been of distinguished honour and usefulness among their fellow-men. Are we to be silent about them? By no means! Are we to refuse them the praise due, or to check our feelings in regard to them, or to withhold our willing share in the admiration of their deeds? No, by no means! Then we should not act like Samuel the prophet here. No, nor like any of God's saints, who, in the inspired Word, have had to

tell of such renowned personages. In that Word they *all* have a place; yes, even a place given them over and over again, with repeated acknowledgment and praise. All who did service to the world in those matters of which Scripture speaks at all; all who did exploits in behalf of that nation in whose history almost the whole Old Testament is engaged; all who, by their wisdom and counsel, promoted its safety and advanced its prosperity and good;—all such have a constant record of their character and deeds given in the pages of God's Word. Take a few instances. To Abraham's faith Israel, under God, owed all its glory, and the world all its salvation; for in his seed,—that is, in Jesus,—were all nations of the earth to be blessed. Accordingly, the Scripture, both Old and New, is full of Abraham's praise; full of testimonies to the spirit which was in him, and to his actions, of which that spirit and that faith was the well-spring. Does Jacob act a distinguished part in fulfilling God's mighty purposes? The honour due to him is repeatedly told; and, as we may well note this day, even the ceremonial of his funeral is mentioned in all its details, when Egypt and Israel joined in the honours paid him, and there went up to Canaan "chariots and horsemen, a very great company," and "mourned with a great and very sore lamentation[c]." But we must pass on rapidly. When Moses died, we find it recorded of him, "There

[c] Gen. l. 9, 10.

arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants[d]." Again, in the Book of Judges, Deborah and Barak sing their song of victory; and in it, certain tribes have their eternal renown as coming to the help of the Lord against the mighty. "Out of Ephraim was there a root of them against Amalek." "The princes of Issachar were with Deborah." "Zebulun and Napthali were a people that jeoparded their lives unto the death in the high places of the field[e]." Nor is David mute when he has to speak of the mighty and the brave, notwithstanding the known sins of one whom he celebrates;—"The beauty of Israel is slain upon the high places." "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. How are the mighty fallen, and the weapons of war perished[f]!" I might pursue the subject much further still. I might shew you, at much greater length, how the Scripture is full of testimonies unto men whom God has employed, and whom He has qualified for great deeds. It is His plan to act for multitudes;—yes, for nations; yes, for the world at large, by single individuals whom He raises up. And on them our

[d] Deut. xxxiv. 10, 11. [e] Judges v. 14, 15, 18.
[f] 2 Sam. i. 19, 23, 27.

attention must be concentrated; to them we must ascribe renown; on their acts our lips must speak; for them we must be thankful to God. And if we refuse acknowledgments like these, we shall not only have to go contrary to all men,—which, if right, would, of course, be of no consequence, but we should also act in a manner contrary to God's Word,—assume to be wiser than Him, and withhold the response of our understandings and hearts to the deeds of our fellow-men, which He would have all freely acknowledged and all freely declared.

But some Christian hearer may perhaps now say, "Why do you press this point? Is it not the fact that men in general are quite willing enough to act in the manner you describe? Are they not already too prone to 'respect of persons?'—to honour the mere human creature? to praise and extol man, as each opportunity occurs?" But my answer to such an observation would be, that *abuse* of what is right does not make a thing less right; and I have been speaking thus to shew, that the Word of God sanctions and warrants, and even demands from Christians, that they should acknowledge, in any distinguished man, that which has made him a living instrument of good to his fellows on the earth. No doubt, were we to stop here, there would be no difference between the ungodly and godly men in their view of these things. But now I am to tell you why they *cannot* be agreed here; and then you will

perceive, at once, that light and darkness are not more different than those two aspects, wherewith the world on the one hand, and the Christian on the other, looks on the imposing spectacle of any man who has earned and won, by acts and deeds, a deserved renown upon earth.

The grand distinction, as I said before, is, that in one case God is not truly acknowledged, while in the other He is. God will not give his glory to another: and it is a sin to omit rendering that glory, first of all, to Him for any distinguished man through whom multitudes have received any deliverance from evil, or any enjoyment of good. This is the light in which the Scripture ever represents such characters before our eyes. As I said before, they themselves are personally honoured and remembered there: but, at the same time, to God only is ascribed the supreme record of praise. To-day we have less to do with the special living gifts[g] which He has bestowed on His church, in apostles, in evangelists, in ministers, pastors, and missionaries, than with those men, whom, like the Jerubbaal and Jephthah of our text, He has appointed for another work in the dispensations of His providential hand. Therefore I remind you, that if our beloved country at large was in any peril (and who will deny it?) from that great adversary,—I mean, a Napoleon Buonaparte; — and if a Wellington was gifted with military skill, and with all the requisites for the

[g] 1 Cor. xii. 28.

overthrow and final conquest of that adversary, it was God who endued our able chief with capacity to do his illustrious part in achieving that victory. And if, again,—in the lapse of succeeding years, and in the many difficulties which, in the present disordered state of things, must attend the conduct of the very best political institution on the earth,—if, I say, on the recurrence of all such difficulties, there was one of disinterested mind, of sober judgment, and of wise experience, to whom kings and queens and ministers of state might resort for advice at all such emergencies,—then, I repeat it, this counsel and this wisdom were all conferred by Almighty God. And, as a last remembrance of this kind, if the nation had one, for many and many a year, conspicuous before its gaze, to whom DUTY was the business, and delight, and aim of each succeeding day,—even to the last which shone upon the aged chief,—then we should praise God for an example such as he has given to us, his cotemporaries, and has left to our children after us; and we should set ourselves, with new vigour and life, to *our* respective work, unto which God has called every one of us, whether it be humble in human eyes, or whether it embrace the widest and most ample range. And we, too, should render the honour unto God, because our countrymen, in a special degree,—and, I may add, all who hear of Wellington's daily life,—are summoned, as it were by a trumpet's call, to that difficult but very glorious work, the performance

of the DUTY of each day and hour as it comes, in the providence and will of God.

> Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Foot-prints on the sands of time.
>
> Let us then be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labour and to wait[h].

The thought now comes to my mind that some may perhaps doubt whether this is a fit subject for ministerial and religious exhortation. Most surely I say, it is. I am ready to own to you, at once and most freely, that, as a minister of Christ and his gospel, with the care of everlasting souls entrusted to my charge, with the ever-present sense that each soul is of a worth which an empire itself cannot equal or approach, and with the feeling that "the time is short"—I am ready to own that, while alluding to public affairs, I never feel on such certain favoured ground as when fulfilling the ordinary course of my pulpit ministry, in preaching the gospel of Christ. Nevertheless, I have no hesitation in following out, this day, that subject of which the heart of England is full. And we shall advance safely if we still keep our attention fixed on the Lord, as acting for us through the recently-departed chief. What are the concluding words of that passage which

[h] Longfellow, Psalm of Life.

told of God's great deliverance, wrought for His people Israel through Jerubbaal, and Bedan, and Jephthah, and Samuel? Are they not these, addressed to a nation at large,—"And ye dwelled safe?" We too, as a nation, have dwelt safe for nearly forty years, and quiet not only from all devastation on our shores, but also from troublous war near us in any way. Many, very many among us, I conceive, are too apt to look on such a prolonged blessing as a matter of course, just for that reason which *ought* to lead us, in more hearty praise and thanksgiving, to our God for acknowledgment of it, as His special gift,—I mean on account of its long continuance. Now, in our bounded minds, we cannot tell how much of that peace, how much of that safety, how much of that tranquillity, we, as a nation,—from the Queen in her palace to the peasant in his cottage,—owe, under God, to him recently removed from us. Neither, again, can we tell how much we owe to his victories, under God, for the maintenance of our faith, and for those advantages with which we as Protestants, have been privileged to serve God, and are so privileged still, in all peace and quietness. Some may haughtily despise such views; some may, if they please, vaunt the religion of our land as owing its security to the strength of our English character, and to the merits of our countrymen themselves, or to any thing else of mere human capacity; but we,—who feel that man's strength is perfect weakness, and confidence in such things only a broken

reed,—would rather go on to trace, in leading events and in conspicuous agents of God's purposes, the maintenance of those privileges which, to many of us, are so incalculably dear. Therefore I would connect not only our tranquillity of forty years past, but also the enjoyment of our Christian privileges,—occasionally ruffled, no doubt, but not for a single day interrupted or put down,—with the great victory won at Waterloo. And as events of the day open to our eyes the true and perpetual form of Romish power, art, and combination on the great continent of Europe and among a large body in these our own realms, I would exhort you to pray earnestly to God that He will still defend our country and its constitution, our religion and most holy faith, from all its adversaries,—strong, secret, and countless as they are. War, as you may suppose, has for me no attractions at all. I am not dazzled by it in any form. Still, however, I must tell you, and I must tell my countrymen, that we must not refuse our hearts, our hands, or our lives, at the summons of legitimate war. I must tell you, and I must tell my countrymen, that while man's heart remains as it is, wars and fightings must be anticipated, and that for them a nation must be prepared; so that, being thus forearmed, she may be free from unjust treatment; or that, if wrongly treated, she may come forth again from the strife (as we did forty years ago) prospering and victorious. God be praised, our nation is not quarrelsome, nor desirous to "take the sword." She, I

believe, desires not a dispute nor war with any. Can we feel or believe that it is so with the inhabitants of every other land? Certainly not! Therefore let us be glad that the young and the strong men among us have not been deluded or withheld from offering themselves to the ranks of her defenders! Let us give them our most earnest prayers! Let us ask for them true religion—the fear of God, and true faith in Jesus—strength of body and fortitude of mind—sobriety and temperance—zeal for their country's good, and obedience to their sovereign's call, if needed at any time, with thousands and tens of thousands more in their honourable track, to go forth boldly against any adversary who may rise up against us in these troublous and uncertain times[i]. Be assured that no one more heartily desires peace and tranquillity than I do myself. No, none more earnestly hopes that ours may not be disturbed. It may be, however, that the loud warning given by the late duke in his advanced years, and the call upon England to be *prepared for war*, will not be among the least of those obligations which we owe to Wellington. Thankful am I indeed, that those placed by our Queen in high authority are now taking fit measures towards this end. And it is from Scripture itself that I learn to be thankful for this very thing. Opening that Scripture, I see to a certainty that the millennium of universal peace is not yet come. Would that it were arrived! May Jesus, the Prince of peace,—

[i] Several of the militia were present at this address.

He who can alone and effectually make peace, and break every weapon of battle, and cause men "to learn war no more," and preserve all lands from being the scene of contention, and wounds, and deaths, and devastations of armies, and all such dread calamities, about which, in our own land, we know nothing—may that Saviour soon and speedily take His own great power and reign! But as it is not so yet, may our rulers and all our countrymen understand God's revealed will, take due and ample means for our country's preservation, have wisdom given for each day's emergencies, be enabled to meet and overthrow every obstruction in their way, and above all seek and find the blessing of Almighty God! Then, while we acknowledge the full worth of one lately removed from us, and consigned by a nation to his honoured tomb, we shall not be bereft of valued and effective instruments in the hand of our God —and, believing, as I do most firmly, that, according to the signs of the times, the welfare and the liberty of my fellow-creatures throughout the wide world is connected with England's continuing stability and strength; and believing, as I do most firmly, that the cause of our Saviour Christ, and of his gospel and word, and of everlasting souls, is so connected too, I commend to your prayers our Queen, and her ministers, and her parliament, her army and her navy, and the militia recently enrolled, and all who may be raised up or conspicuously placed, at this present crisis, to maintain and defend our beloved land.

Thus act, honouring your God! Thus act, as Christian patriots! Thus strengthen those who must publicly act for us all, and on whom, should the convictions just expressed be correct, a responsibility rests, or at all events may shortly rest, which tongue cannot adequately tell, but which perhaps the course of coming events shall only, when fulfilled, present to us and to our children in their full magnitude. One word more, and I conclude. Whatever comes, let us not forget that "the Lord reigneth," and that "He is our refuge and strength." Nor again, let any of you, I beseech you, forget that, although I have thus spoken to-day, still to each one of us a great matter belongs, more important than this whole empire—more important, indeed, than the whole world,—I mean, the safety and well-being of our own everlasting souls, for which Jesus died, and which the Holy Spirit can alone convert, or guide on the way to the victory and triumphs of heaven.

POLLIO:

OR,

THOUGHTS ON THE FOURTH ECLOGUE OF VIRGIL.

GRAY, in his "Connection between the Sacred writings and the Literature of Jewish and Heathen Authors," thus writes: "The proofs, that a general expectation of some great deliverer prevailed among the heathens about the time at which Christ appeared, are very numerous. The expectation, whether originally drawn from a traditionary knowledge of the earlier promises, or from colloquial intercourse with the Jews, was almost universal. Information of what was foretold in the inspired writings had diffused itself: and there is reason to believe that the genuine and original verses of the sibyl imparted notices on the subject, framed in conformity to the predictions of Revelation, and obtained from the Jews, who were spread abroad into Asia, Egypt, and the Greek islands[a]."

Bearing these facts in mind, we may well consider this fourth Eclogue of Virgil to be one of

[a] Vol. i. ch. 5.

the most remarkable and interesting compositions which the Christian student finds in the whole series of heathen authors. In our own country it has occupied the attention of such men as Chandler, Whiston, Cudworth and Lowth; and, indeed, just in proportion as those who read it are acquainted with the Scripture (specially with those prophetical parts, telling of our Saviour's birth and the future blessedness of His kingdom) will that interest be enlivened and increased.

I shall, *first*, give a brief history of the poem: then introduce a portion of its contents, and, *lastly*, shew the origin from whence, in all likelihood, the author drew its chief peculiarities, both of subject and style.

The title of this eclogue is simply "Pollio." It was addressed to that distinguished Roman, C. Asinius Pollio, B. C. 40, during his consulship[b].

Without a slight notice on the history of Pollio it is impossible to understand the Eclogue. He was born B. C. 76[c]; and from his early youth till his retirement from public affairs, he took a most active part in the stirring events of his day, as a soldier, orator, administrator of a province, and indeed in every public function. Besides this, he was celebrated as a poet, as an historian, and as one accurately versed in all kinds of literature.

[b] It was for the honours won in his Illyrian campaign, that Horace alludes to him:

"Cui laurus æternos honores
Dalmatico peperit triumpho."
Carm. lib. iii. od. 1. l. 15.

[c] Jerome on Euseb. Chron.

His connexion with Virgil was not only that of one accustomed to bestow his patronage, generally, on the celebrated authors of his day, but of a far more intimate and important kind. Under the triumvirate of Octavian, Antony, and Lepidus, the administration of Transpadane Gaul was committed to Pollio; and this gave him the opportunity of saving the property of Virgil, near Mantua, from confiscation. It was in the neighbourhood of Cremona and Mantua that the soldiers, having fought under Octavian, were distributed, on the former possessors of the soil being expelled. Through the advice and influence of Pollio, Virgil, who, like others, had been deprived of his estate, obtained its restitution[d]; and he ever felt and expressed the utmost gratitude to his benefactor.

The short poem which has rendered Pollio's name more famous than all other histories and testimonies[e] to his reputation, is that now before us. It is introduced among the Bucolics, but bears little or no resemblance to any other of those pastoral poems[f]. Far higher is its character,

[d] See Smith Gr. and Rom. Biog. articles Pollio and Virgil.

[e] Such however are by no means wanting. He is frequently noticed in Plutarch's Lives of his Contemporaries, by Velleius Paterculus and others. Catullus speaks of his eloquence in youth. Horace in the ode above quoted entitles him, "Insigne mœstis præsidium reis, Et consulenti, Pollio, curiæ"—and though his works are all lost, their reputation in his own day was exceedingly high.

[f] "Virgil was aware that he was not following his professed model, and that the poem was Bucolic only in name. It is allegorical, mystical, half historical, and prophetical, ænigmatical, any thing in fact but Bucolic." Smith. dict. of Gr. and Rom. Biog.

and far loftier its theme, as indeed must have been strongly felt by the poet, who, appealing to the Muses in the first line, speaks of nobler topics in his view, and establishes the contrast between them and his ordinary rural strains. He then breaks out with the declaration, that the "last times" (ultima ætas), announced by the Cumæan sibyl, had arrived—and that a new order of ages had sprung up. He then declares that the virgin was now come again. "Jam redit et virgo": by which he means the Δίκη of Hesiod, the Justitia[g] or Astræa of Ovid[h], whom the ancients held to have lived on the earth during the golden age, to have tarried longer than all other deities, and then to have fled to be placed among the stars. Moreover he speaks of the Saturnian or golden age as returned, and then immediately adds: "A new progeny is sent down from heaven." Then he calls on the goddess, regarded in his day as presiding over births, to be favourable, so that the iron race might come to an end, and the new golden race arise over the world. And he strengthens his appeal by the words, "Thy Apollo" (that is, the sun) "thy Apollo now reigns."

The poet then directs his verse to Pollio; an-

[g] Fasti i. 249: and Met. i. 149. Virgil also calls her Justitia in Georg. ii. 474.

[h] "The belief in the advent of a great deliverer, which men generally entertained, was often connected with the expectation of a return of the golden age, when Astræa was again to descend on earth, and virtue and peace were to flourish." Gray's Connection, vol. i. c. 25.

nounces this[i] "decus ævi" (or "glory of the age") as appearing during his consulate, and tells of renowned months as then to commence. "Under thy auspices (or in thy consulship) the relics of our wickedness, should any remain then, shall harmlessly pass away, and relieve the earth from its perpetual dread. He shall receive the life of the gods, and shall see the heroes their companions, and he himself shall be seen by them; and he shall rule, with the virtues of his sire, over a world at peace. Moreover to thee, O child, (puer,) the earth shall abundantly put forth its first gifts, and that without toil—the wandering ivy, and the nard[k], and the colocasia[l], mingled with the smiling acanthus[m]. The she-goats unbidden shall return full of milk to the fold: nor shall the herds dread the strong lions. Thy cradle of itself shall bear sweet flowers for thee. The serpent shall die. The deceitful and poisonous herb shall die: the Assyrian balsam shall spring forth as a common thing."

Here indeed we must pause for a moment! It is impossible that any one acquainted with the

[i] It is remarkable that the Triumvirate before spoken of had ante-dated the appointments to the consulship, nominating those to come (among whom was Pollio) for a period of five years.

[k] See Riddle's Dict. on the word "baccar."

[l] Andrews renders this word "Egyptian bean"—a magnificent plant of the lily kind, growing in the lakes and marshes of Egypt, whose beans, roots, and even stalks and stems were considered as luxuries, and from its large leaves drinking cups (cibarii) were made.

[m] Prickly bears-foot. Riddle's Dict.

Scripture, and especially with those most numerous passages, which tell, first, of our Saviour's birth, and secondly, of His future glory with its mighty results to the whole earth and its inhabitants, can have failed to see, in this heathen composition, a wonderful affinity to the inspired and prophetic declarations of God's holy Word. But even this is not the chief subject for attention here. Such annunciations, such poetic strains are common enough, up to a certain point, in the ancient writers; and many magnificent pieces of this kind might be quoted both from the Greek and from the Roman authors, telling of peace, plenty, uprightness, and all similar blessings, as things once prevailing among men, now passed away, but again to be anticipated[n]. But in Virgil's Eclogue—in those very verses now before us—the *chief* wonder is, that all is connected with the birth of a man-child, the "puer" of the 18th, the "ille" of the 15th verse. The question is, how to solve this, or, at all events, how to bring forward any probable explanation?

[n] See a full passage in Ovid, Met. lib. i. 89–112. The Sibylline Oracles, though with many forgeries in them, had much of this subject. So had the writings of the Platonists and Stoics, who dimly and darkly felt after some restoration—some *ἀνακύκλωσις* or *ἀποκατάστασις*. See Heyne Arg. on fourth Eclogue, who thus continues on the *general subject* of restored felicity: "Quascunque autem in hoc genere descriptiones novæ felicitatis habemus, sive in Orientis sive in Græcis ac Romanis poetis, omnes fere inter se similes sunt: bestiæ ac feræ cicures, serpentes innocui, fruges nullo cultu enatæ, mare placidum, dii præsentes in terris, aliaque ejusmodi in omnibus memorantur."

The poem declares (as we must shortly repeat) that during Pollio's consulship a certain child should be born, who should be numbered among the gods—rule the world, and have earth's productions freely put forth to him—also that, in connexion with his very birth, all those blessings, referred to above, should prevail. Now, extraordinary as it may seem to those who have not investigated the subject, there is much difficulty in deciding even what child was meant by the poet. It is considered by some that Virgil had in view that period of political tranquillity, arising from the peace between Octavian and M. Antony, and entered into at Brundusium, chiefly through the means of Mæcenas and Pollio[o]. This reconciliation "was confirmed by the marriage of Antony with Octavia, Cæsar's sister." She was, at the time of her betrothment, in expectation of giving birth to a child, by her former husband Marcellus; and the child born of her was the celebrated M. C. Marcellus, spoken of in that noble passage of the 6th Æneid[p]. This child died at the age of twenty[q]. But, after all, it is allowed by Heyne[r] that it does not appear how

[o] See Smith's Gr. and Rom. Biog. art. Mæcenas.

[p] L. 884. et seq.

[q] He was thought to have given so much promise of future excellence that his death was mourned as a public calamity; and the grief of Augustus, "as well as that of his mother Octavia, was for a time unbounded." Smith's Gr. and Rom. Biog. Art. 15. Marcellus.

[r] Arg. ad Ec. iv.

any great public benefit or felicity was to be expected from the birth of Octavia's child, at the time when Virgil wrote this Eclogue.

A similar difficulty attends another hypothesis: viz. that Virgil had in prospect the birth of a child to Octavian and Scribonia, whose marriage took place in the commencement of the year, when Pollio was consul. For here again it must be remembered, that, at this time, no remarkable consequences could be expected to result from such an union, there being no grounds of expectation that Octavian (or Augustus) should arrive at that grandeur which he reached[s] nine years afterwards—viz. B. C. 31, the year of the battle of Actium.

Only one more historical personage remains to claim any notice here. That is, the son[t] of Pollio himself, viz. Asinius Gallus, to whom his father gave the name of Saloninus, after the name of the town taken by him. But neither do we know the date of this birth; nor, if we did, would it be one to which any great public importance could be, with truth, assigned.

We are accordingly shut out, first, from numbering this remarkable poem among the *ordinary* class of imaginative speculations on some golden age (as it is usually called) by the introduction of the birth of the child—a thing quite alien from such lucubrations in the classic writers; and,

[s] Or, as expressed by Heyne: "De Augusto rerum domino nondum illo anno quisquam cogitare poterat." Arg. ad Ec. iv.

[t] So Heyne. Others make Saloninus the grandson of Pollio.

secondly, from explaining it by some birth in any Roman family expected at that time. It now remains to go on with the poem, and to mark how it proceeds, in order to ascertain whether any view can be found in it more definite than that which its commencement affords.

The poet contemplates the child growing up: "As soon as thou shalt be able[u] to read of the praises of heroes, and of your parent's deeds, and to know what virtue is, the soft[x] and tender ear of the field shall bear a golden hue. The reddening grapes shall hang on the wild thorn, and honey-dew shall drop from the hard oak. But still some traces of ancient craft shall remain, bidding men tempt the sea with their ships, encircle their towns with walls, and cleave the earth with furrows. Another Tiphys[y] will then appear, and a second Argo shall carry chosen heroes. And there shall be other wars, and the mighty Achilles shall once more be sent to Troy; after this, when thou shalt at length have reached maturer years, the merchant shall quit the sea of his own accord; and the vessel shall no more exchange foreign merchandise. All lands shall produce all things, No more shall the earth have to bear the rake,

[u] The reading varies. It is sometimes "poteris"—sometimes "poterit."

[x] "Mollis:" there is some difficulty on the right interpretation of this epithet. A friend has suggested that it might allude to the soft appearance which a barley field, in ear, so remarkably presents, owing to the beard of that plant.

[y] He was the helmsman of the ship Argo.

nor the vineyard[z] the pruning-hook. The strong husbandman shall unyoke his oxen; nor shall the wool have to counterfeit the various dyes, for in the meadows the ram of his own accord shall bear the coloured fleece, now of purple, now of saffron hue, and vermilion[a], unbidden shall clothe the lambs as they feed." . . . "Run ye on," (said the Parcæ to their spindles, united in fate's sure decree,) "run ye on, such happy ages! Approach thou thy mighty honours, thou, the beloved offspring of the gods, Jove's great progeny! See the whole globe trembling and reeling[b] with its convex weight—the land and the ocean, and the lofty sky. See how they all rejoice at the coming age! Oh! that my life and breath may be prolonged sufficient to relate thy deeds!" &c. &c. Nine verses follow, but they need not be quoted, since they add nothing for our present purpose. But as the composition began, and as it has continued hitherto, so also it concludes with anticipation of the wondrous child.

Hopeless indeed is the application of ordinary criticism here. The subject, no less than its mode of treatment, takes it quite out of the usual strains which heathens gave forth either in Greece or Rome. I should imagine that no one,

[z] Thus in the Augustan writers. It was used later for the vine.

[a] Sandyx. "A kind of mineral red colour: it was compounded of vermilion and red ochre, or perhaps was vermilion itself." Riddle's Lat. Dict.

[b] So Isaiah xxiv. 20. "The earth shall reel too and fro like a drunkard."

who is well acquainted with the Scripture, and, especially, versed in those parts which are prophetical[c], can read such lines without many a concurrent thought from that sacred source, without tracing up to it these ideas and annunciations, all centering together in the birth of a child. And this too is perfectly admissible. We claim for Virgil no inspiration from above, or any thing approaching it. We do not suggest that he, in writing thus, had any more teaching from the one true God than any other heathen author either of Greece or Rome—nor than he had in writing his Georgics or his Æneid. But may we not conclude, that—as the Jews at this time were in expectation of some great deliverer—as the Hebrew Testament was translated into Greek and well known among learned men; as Judæa was now subject to the Romans; and as there were many Jews now dwelling at Rome, and perhaps, above all, as Virgil was the friend of Pollio, and Pollio was the special friend of Herod, and entertained at Rome his two sons Alexander and Aristobulus, when they came to pay their respects to Cæsar[d]—therefore Virgil would naturally have abundant means of hearing about Jewish prophecies and Jewish expectations. And it seems very likely indeed, from all these cir-

[c] I quote from "Gray's Connection" the following passages for comparison: "Isaiah ii, xi, lvi. and compare particularly lines 13, 14, 17, 24, 29, 30. with Isaiah ii. 4. ix. 6, 7. xi. 6, 8. lv. 13. lx. 18. lxv. 26. and Eclogue, lines 51, 52, with Psalms ii, xi, xcvi, xcviii."

[d] See Josephus Antiq. b. xv. c. 12.

cumstances, that Virgil wrote this Eclogue in a most vague and unusual strain, but still in one, which originated from things heard out of Scripture. It seems to me that thus, and thus alone, we can possibly account for this Eclogue[e]. And while I do not conceive that the poet himself knew or believed in any thing at all of "the Child born to us, of the Son given to us[f]" as an actual truth, or that he understood, in the least, His future office and glory, still we may read this Eclogue with rare interest. For we see in it a testimony, (from the poetic pen of a heathen, and by many, though vague prophecies,) to the spread of ideas dimly shadowing out both Christ's incarnation, and also the day of His rule and glory[g],

[e] Heyne cursorily notices this exposition, and allows that many entertain it. At the same time he attaches no weight to it, though compelled to end his long argument (or *discursus*) on the matter with this hopeless confession: "In hoc carmine poetam interpretabimur ad sensum nostrum; ad refellendum quendam non descendemus. Quoties fide historicâ certâ destituimur, *omnisque res ad conjecturam redit*, liberum cuique esse debet, pro ingenio suo ariolari, aut, si nolit, omnino non ariolari: in quâ quidem sectâ me esse profiteor." Gray in his "Connection" (art. Virg.) says, "that the poet must be supposed to have drawn information either from the Sibylline verses, or from some knowledge of the promises of Scripture, obtained from the Septuagint, or by colloquial intercourse with the Jews."

[f] Isaiah ix. 6.

[g] "Percrebuerat oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judæa profecti rerum potirentur." Suet. Vesp. cap. 4–8. "Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret oriens profectique Judæa rerum potirentur." Tac. Hist. v. 13. It is to be borne in mind that in the year, during which Virgil wrote this poem, (40,) the Roman world was rejoicing in the prospect of

when He shall be "called the God of the whole earth"—when the "kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever[h];" "when the creature, which groaneth and travaileth in pain together until now, shall be delivered from the bondage of corruption into the glorious liberty of the children of God[i]."

deliverance from a long and weary course of civil contention. The union of Octavia and Antony that year is thus referred to in Smith's Dict. Biog.—"Octaviâ." "This marriage caused the greatest joy among all classes especially in the army and was regarded as the harbinger of a lasting peace."

[h] Rev. xi. 15. [i] Rom. viii. 21, 22.

THOUGHTS ON A PASSAGE OF PINDAR

CONCERNING FUTURE RETRIBUTION.

THE Odes of Pindar are not only distinguished by their lofty strain of poetry, but also for their digressions and excursive flights, each of which frequently is a poem in itself. They are also full of good moral sentiments, and shew a mind that was very full of reverence for the religion of the day. Therefore, as in the writings of many other heathens, Homer, for instance, Æschylus, Plato, and Virgil, so in Pindar also, passages are constantly meeting the reader's eye which *remind* him of truth, as declared in the Scripture, while in none of them (as we might anticipate) is there *any* full truth on any spiritual or religious subject. It may, however, be interesting to observe how far the heathen sometimes advanced towards truth; and, for that purpose, a passage may be chosen from this author well adapted to shew how natural religion worked in his heart, and expressed itself by his pen. It may not be un-

profitable to examine it. In so doing we *must* be led to consider much of Scripture itself; and the inquiry should, no doubt, impress us with the liveliest gratitude to Almighty God, that on the very subjects, where the ablest heathens only felt their way most indistinctly—only guessed—only could declare their own personal impressions on the mere human opinions of their day, sect, or countrymen, and had no warrant from above for any thing they said, and were often in error, and always defective, we (who believe in the Scriptures) walk in all clear light, in all full knowledge, and have God's own warrant, sanction, and assurance for all religious truth, needful and good for us to know in this present world.

The odes of Pindar are divided into four books. The passage before us is taken from the second ode in the 1st of these books, viz. the *Olympia*. It refers to the future state, respectively, of good and evil men.

The poet is engaged in singing the praises of Thero, an Agrigentine, who had been victorious at the chariot-race at the Olympic games. In the earlier part of the ode much mythology and personal history is mingled up together, with which we have nothing to do. Those who are acquainted with the style of the Pindaric odes will be fully prepared for the statement, that its consideration will be unimportant for our present purpose. The following passage then appears:

"Sweet[a] and happy is success to one who has

[a] Line 91.

experienced the toil of the contest. Wealth[b], adorned and accompanied by excellence, enables a man to pass through adversity or prosperity with that steadfastness and earnestness of purpose which each occasion demands. For this condition resembles a splendid star, and is to a man true honour and brightness. Whoever hath this, hath it, knowing that wicked men undergo punishment immediately on their death. For there is one, under the earth, who judges the transgressions done in this dominion of Jupiter, and pronounces the sentence with all stern necessity. But the good, with the sun shining on them, in equal splendour, both by night and by day, spend their life without toil, troubling not the earth or sea by the labour (literally strength) of their hands, in order to gain sustenance. And they pass a tearless[c] life, in company of those honoured gods[d], who rejoice in uprightness[e]. The wicked, however, bear toil and woe fearful to look on[f]. The good, who have thrice endured[g], keeping their souls from all unrighteousness, win their way to

[b] Or perhaps "prosperity," in which sense "wealth" is used in our Litany, "all time of our wealth." It is sometimes difficult to employ the proper word for such expressions among heathen, so closely are the ideas of wealth and happiness joined. Nor is our language yet free from similar confusion, arising from the same cause.

[c] ἄδακρυν. [d] Pluto and Proserpine.

[e] ἐνορκίαις, properly "faithfulness to oaths;" the attribute of one "who sweareth to his neighbour, and disappointeth him not, though it were to his own hinderance." Psalm xv. 4.

[f] "Only with thine eyes shalt thou behold the reward of the wicked." Psalm xci. 8.

[g] In this the doctrine of metempsychosis appears. The thrice

the city of Saturn. There blow the gentle breezes of the sea, refreshing the islands of the blessed; and flowers of golden hue sparkle on the earth, and glow on the trees; and bright are the very weeds of the ocean. And men bear crowns, and garlands deck their heads and hands."

Such is this most remarkable passage. My purpose is not to dwell on its peculiar style, nor upon its beauty, as a mere piece of poetry; nor upon any of its characteristics save one, i. e. the *amount of religious truth in it, and its correspondence with revealed Scripture.* The first two or three sentences are nothing more than great moral sentiments, which would be true in themselves, even were there no connexion whatsoever between a man's conduct in this present life and a retribution, for evil or good, in a future state. But this very retribution is now introduced. The poet speaks of it as a thing known and admitted by all that "wicked men undergo punishment immediately on their death." So too the Scripture teaches. We are taught, that as the saved are immediately in bliss[f], on quitting this body, so too that the wicked are immediately in woe—that their spirits are at once in the suffering which awaits them, even, as the rich man, who died, and was buried, is described by Jesus Himself as in hell, and lifting up his eyes, being in torments[g]."

means 1st. on earth, 2ndly, in the paradise described, 3dly on return to earth again.

[f] Luke xxiii. 43. Phil. i. 23. Rev. xiv. 13.

[g] Luke xvi. 22, 23.

We too know[h] and believe that there is One, whose dominion extends to the lowest parts of the earth, as well as to the highest heavens—who, though reserving the wicked—whether rebel angels[i] or whether ungodly men, to the "judgment of the great day," nevertheless at once assigns to each an earnest of that portion which is to be his for ever—whether it be of full coming woe or of full coming blessedness.

And now begins the joy of the blessed. Their happy state is not only indicated through reference to the sun—that glorious luminary, which, in the Scripture, is so often employed in assurances and promises of bliss[k]; but, besides this, a special privilege is assigned to the just, which tells of their inhabiting a soil freed altogether from the original curse, and of all wearisome toil, whether by land or sea, as a thing passed away. The epithet "tearless[l]" too, rendered exactly from the Greek, will not only remind us

[h] Pindar here probably refers to Minos, thus described in Virgil:

> Quæsitor Minos urnam movet; ille silentûm
> Conciliumque vocat, vitasque et crimina discit.
>
> Æn. vi. 432, 3.

The short passage translated in this article is a kind of summary of similar passages in Virgil's 6th Æneid, referring to the woe and the bliss of those departed from the earth, according to their life while on its surface.

[i] Jude 6.

[k] E. g. Psalm lxxxiv. 11. Isaiah xxx. 26. lx. 20. Matt. xiii. 43, &c.

[l] Comp. Gen. iii. 17, 19. with Isaiah lv. 13. Rom. viii. 19, 20, &c.

of *all* sorrow, generally, as unknown in the region of bliss, but, more closely still, of the passages which tell how God will "wipe away *tears* from off all faces[m]." The company too of "those honoured gods, who rejoice in uprightness," has its affinity with the assemblage on Zion's Mount, in which appear not *only* "the spirits of just men made perfect," but also the "innumerable company of angels," and even Jesus Himself[n], "God and man in one Christ." But the wicked now appear again, though only for a moment. Awful however is the glance at them. Their woe is described as "fearful to look upon." No more is said here. In this here lies the poet's strength. He will not describe scenes of torture and of retribution, like a Virgil[o] or a Dante, but just notices their doom—speaks of it as a thing which eye cannot look on—and then turns away from it, and resumes his description of the happiness of the just. His too very much corresponds with the system of God's Word. The curtain which conceals hell and its agonies is sometimes there for a moment withdrawn—and Dives appears on the other side of the gulf; and the "fire, which is not quenched, and the worm, which dieth not,"

[m] Is xxv. 8. Rev. vii. 17. and xxi. 4. [n] Heb. xii. 23.

[o] He too conveys the idea that the *punishments* of the wicked cannot be adequately told any more than their *crimes*. The sibyl thus ends her address to Æneas in the shades of Tartarus:

> Non, mihi si linguæ centum sint, oraque centum,
> Ferrea vox, omnes scelerum comprendere formas,
> Omnia pœnarum percurrere nomina possim.
>
> Æn. vi. 624–6.

are plainly announced by the Lord; but comparatively little is told as to the exact forms of penal woe to come. We only have a glance at them; but that glance is on things most "fearful to look upon."

Hitherto much truth has flowed from the poet's pen, while we neither find nor expect to find any allusion whatever to a Saviour—any thing to suggest an insight into God's plan for saving the sinner through the sufferings and merits of Christ, and not by his own good works or righteousness. No one but the Holy Spirit could reveal such things as these. But now palpable error appears—nothing less than the doctrine of Pythagoras, as to the transmigration of souls. With this therefore we have nothing to do. Here was one of the things on which men "professing themselves to be wise, became fools[p]."

Nor is there much for us to dwell upon, as the passage concludes. The poetry indeed is beautiful; and not only this, but the images correspond, in a remarkable degree, with those which the Scripture employs. If the Scripture tells of the "tree of life," with its fair fruit[q], which is to bloom for us in our real paradise, so does the poet tell of those golden flowers which his own imagination creates. Again, if the Scripture tells of the "sea of glass, like unto crystal[r];" so, in Pindar too, even ocean's weeds shine bright at the feet of the just, as her breezes blow gently around them. Nor should we pass by the crowns and garlands

[p] Rom. i. 22. [q] Rev. xxii. 2. [r] Rev. iv. 6.

in their hands, corresponding with the crowns and palms of which Scripture tells. And could we venture to entertain the thought, that, from some feeling of humility, as to human desert, the crowns in the hand were destined as an offering to some higher power even than the heroes themselves—could we do this, we might be once more reminded of the Scripture, and think of the saints of God, who, in the Revelation, cast their crowns before the throne of God and of the Lamb, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created[s]."

[s] Rev. iv. 10, 11.

JOB'S TESTIMONY

TO

JESUS AND THE RESURRECTION[a].

CHAPTER I.

JOB XIX. (part of 25th verse.)

I know that my Redeemer liveth.

THESE words are not to be considered independently of that position occupied by Job at the special time when they were uttered. On the contrary, they derive so much force and illustration from it, that I will briefly recall what that condition was. He was, at that time, in exceeding tribulation of mind, body, and estate. He had lost all his children, all his possessions. He was smitten with a sore disease from the sole of his foot to the crown of his head. He was plunged deep in all kind of afflictions; and to make his case worse, even those who came to comfort him only aggravated his distress, by arguing to prove, that, as his miseries were greater than those commonly endured by men, and of a most extraordinary character, there-

[a] This essay or comment is reprinted with certain alterations from a small publication of mine, with the same title, published by Wertheim and Macintosh, Paternoster Row, London.

fore it was evident that he must have committed some *special* and *extraordinary* wickedness beyond that of any other men. How great was their ignorance of God's ways! How unscriptural was the judgment which they formed of him, and repeatedly urged with all kind of unsound arguments! Now all this bodily and mental affliction, aggravated by such "physicians of no value," brought Job into the very lowest state; and to go no further than his language in the very chapter before us, we find him addressing his friends, "How long will ye vex my soul, and break me in pieces with words[b]?" And he tells the heaviness of God's hand upon him, "He hath stripped me of my glory, and taken the crown from my head[c]." Then he describes the dreadful alienation of those who were near and dear to him in terms most pitiful; "He hath put my brethren far from me; and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me[d]." Which subject he continues, summing it all up, even thus, "All they whom I loved are turned against me[e]." And then we find the touching appeal for compassion, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me[f]." But what follows? Something most unexpected. *All at once* issues forth the longing desire of his heart, that the words he was about to say might be written—yea, printed—yea, graven—

[b] Job xix. 2. [c] Job xix. 9. [d] Job xix. 13, 14.
[e] Job xix. 19. [f] Job xix. 21.

with an iron pen, or inscribed with characters of lead, poured and soldered into the cut face of a rock, according to the custom of the times and the country, when it was sought to render any memorial durable as man could make it. And what was the declaration thus mightily prefaced, as that which he would thus perpetuate—as one so unspeakably important, that it should deserve to be written thus—yea, printed—yea, indelibly engraved for ever? It was his Spirit-given testimony to the Lord Jesus Christ coming in the flesh to this earth. It was the expression of his certainty, that he himself should see the "Lord of glory." It was his confession of Christ—the emphatic witness of his heart and mouth—that, amidst all his sufferings, and amidst all his agony, this was his one comfort, and this the one anticipation, which refreshed his soul—"I know that *my* Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another." Of this testimony let us now regard the first clause.

"*I know that my Redeemer liveth.*" Let us observe, in this language of Job, *first*, his employment of the pronoun *I*. There is much force in it, both doctrinally and practically. It is the expression of one who himself was taught by God. He does not merely declare in a general way, "*We* know that a Redeemer liveth," afraid, as it were, to appropriate the knowledge as his own,

but he speaks like one who, personally and individually knows the reality of that which he affirms. And very blessed indeed are all such testimonies, while at the same time it is most dangerous for any one to feel unable thus to speak. We cannot be saved by the knowledge which another has of Christ. Another person's witness to Christ will not and cannot be taken as yours. Yes, very blessed are all such testimonies, because they teach each one of us, personally and individually, what our own spiritual knowledge should be. Therefore David saith, "*I* shall yet praise Him, who is the health of *my* countenance and *my* God." Therefore St. Paul saith, "*I* know whom I have believed, and am persuaded that He is able to keep that which *I* have committed to Him against that day." Therefore, Peter can make his appeal to the Saviour, "Thou knowest that *I* love Thee." Therefore (not to multiply similar passages, as showing the spirit of the true saints of God), the confession of Thomas was, "My Lord and my God." And such is the privilege of all the true children of God.

The second word of the sentence is observable too. It is this, "*know*." "I *know* that my Redeemer liveth." Job does not here employ any weak, hesitating, wavering language. He uses a word of strength and of assurance, "I *know*." And here is just a proof of what the Holy Spirit can accomplish. Job had not laid open before him that full detailed knowledge of our Saviour's birth, life, sufferings, words, actions, death, resur-

rection, ascension, intercession, and future return in his Majesty, which we ourselves have,—we, who have lived since the day of His coming in the flesh,—we, who have the whole New Testament before our eyes, and taught us from the earliest period of our lives. But see what the Holy Spirit accomplished for Job! For he can bless the smallest and most scanty materials of information; or, in His Divine power, can teach without any such materials at all, and convey things the deepest, loftiest, and most glorious by special and immediate revelation from Himself, as we know that Paul was frequently taught, and as the evangelists were fully qualified to write as need and occasion arose. Thus, Job could say, "I *know* that my Redeemer liveth." None but the Holy Ghost can properly teach this to any man, woman, or child. We read in the Scriptures all our life, and attend God's ordinances, and hear the Gospel, but we shall still remain in a dim, confused doubting, unsettled state of mind on the grand truths of redemption by a Saviour, unless the Holy Ghost Himself puts into us the knowledge of these things, and plants them with power, so as to take a firm and tenacious root in our understandings and hearts. Till that is done, we may be appealed to by God or by man for a "good confession" of Christ Jesus our Saviour, but the mind and heart will not be able to respond, and the tongue will falter in giving it, and no becoming joy will beam on the countenance, because it is not felt in the heart. What

a call there is then to pray for the teaching and guidance of the Holy Ghost, that, on such a subject as this, He may give us for doubt, certainty; for wavering, all firmness; for deadness, life; with real and rightful ability to say, in the sight of God, in the sight of angels, and in the sight of men, "I *know* that my Redeemer liveth."

I pass over the pronoun "my," because in speaking of the pronoun "I," what it would suggest has been already said. The next word of the text is one of no less importance than this —"My Redeemer." Now, among the very many aspects in which the Holy Spirit might have caused Job to look at this period unto the Lord Jesus Christ, He selects this. He directs the heart of that holy man unto the Son of God as his Redeemer. He puts this famous title on his lips: "I know that my *Redeemer* liveth." We hear in the Old Testament of various kinds of redemption, all of which point to Christ as the Redeemer of our souls. We hear, for instance, of a kinsman buying or redeeming the *estate* of a kinsman, who had lost it. Of which a memorable example occurs in the Book of Ruth. Among the commands of God to the people of Israel was this:—"All the firstborn of man among thy children shalt thou *redeem*[g];" that is, pay a specified offering to God, in the acknowledgment that they are His, specially and primarily His, and to be restored to man through a redemption price. Again, we meet the word as specially denoting

[g] Exodus xiii. 13.

Christ; for to whom else does the dying Jacob refer, when blessing his two grandchildren, he saith—"The angel which *redeemed* me from all evil, bless the lads[h]!" To whom David when he saith —"O Lord, my strength and my *Redeemer!*" To whom Isaiah, prophesying how "the *Redeemer* shall come to Zion!" To whom Jeremiah, when of God's people he says, that "their *Redeemer* is strong!" Now we find in the law of Moses an order given by God, that, if any Israelite had sold himself unto a stranger or sojourner, one of his brethren might redeem him. And in the history of men (as recorded, perhaps, in some narratives which we have ourselves read) it has often occurred that prisoners or captives have been redeemed, whether taken in war, or taken by pirates, or sold into slavery (as in Africa still occurs) by their unnatural relatives or countrymen. That is—a ransom has been paid for restoring them to liberty, perhaps by some one of rich bounty, goodness, and humanity. And when their price or ransom has been thus paid, they have gone forth from their bondage and misery, happy, free, rejoicing; and have exchanged the slavery and cruelty of some barbarous master for the delights of liberty, for the return to the land of their home and nativity, for the bosom of their dear families, which perhaps they had scarcely hoped ever again to see. Now these are just a few illustrations of that which redemption means. And they help to set forth what Jesus has done

[h] Genesis xlviii. 16.

for us, in His own Almighty love. We, through sin and transgression, have forfeited all good things, all that inheritance, possession, and blessing, which would have been ours, had not Adam fell, and had we not been disobedient to our God. Jesus has recovered or *redeemed* all good things for us at a "price," as Scripture expressly says, by laying down His own life, that we might have them; by shedding His own blood for us, and thus making in our behalf a full and eternal amends for all sin. But we have not only forfeited all good things and all possessions. We have brought ourselves into a far more lamentable state than this. A man might lose in a moment all which he possessed; but what would that be in comparison to forfeiting his own life, as some wretched criminal, to the justice of his country, or to being sold into slavery. In comparison with evils like these the loss of goods or possessions would be as it were nothing. But, spiritually speaking, and according to the spirit and language of God's Word, we have not only forfeited all good things, but we have forfeited—we have lost *ourselves*. We, by the law of God, are brought in guilty and condemned to death; and we have all sold ourselves unto Satan, as his lawful captives, by sin: and sentence of death and condemnation to hell must have been executed on us by a just and holy God, had not Jesus suffered and died in our place; and we must have remained Satan's captives for ever, had not Jesus come to break the oppressor's yoke,

and to let the oppressed go free, so that His people may say with the Psalmist, "My soul is escaped, as a bird out of the snare of the fowler. The snare is broken, and we are escaped[i]." Jesus came down from heaven, and fulfilled to the utmost that law which we have transgressed. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him[k]." He visited His people sunk in the pit of helplessness, which, had it not been for Him, would have proved the pit of everlasting despair. He "redeemed us from the curse of the law, being made a curse for us[l]," as St. Paul writes. He gave Himself, "the just for the unjust," taking our sin on Himself, putting His righteousness on us. And so, according to the Revelation, the song of the saved falling down before the Lamb shall be: "Thou wast slain, and hast *redeemed* us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth[m]."

Thus Job knew the Lord—even as his *Redeemer*. And not only did he thus bear witness to Christ, by a title, as needful for us and as glorious as any which are His in all Scripture, but he especially tells of Him, as his *living* Redeemer. "I know that my Redeemer *liveth*." In this declaration we have brought to our remembrance a truth and fact of value inexpressible. The life of Jesus

[i] Psalm cxxiv. 7. [k] 2 Cor. v. 21. [l] Gal. iii. 13.
[m] Rev. v. 9, 10.

is not less requisite for us even than His death. Hear some Scriptural testimonies on the subject! Jesus saith Himself, "Because I *live*, ye shall live also." Again, St. Paul saith, "If Christ be not *risen*, then is our preaching vain, and your faith is also vain[n];" with much more in the same passage whence this quotation comes. Once more, it is written thus, "If, when we were enemies, we were reconciled to God, by the death of His Son, much more, being reconciled, we shall be saved *by His life*[o]." And how does our Saviour announce Himself to St. John at Patmos: "I am He that *liveth* and was dead; and, behold, I am *alive* for evermore[p]." Certainly the time of Job was before the coming of the Lord Jesus to this earth; yet then, as now, and as for ever, He was in the eye of God, and in the eye of faith, a *living* Redeemer; for He was the "Lamb slain before the foundation of the world;" and, in the purpose of Divine love, God the Father had even then given His only Son to die and rise again and live for us; and the very Son of God, in the everlasting covenant, had undertaken, even then, to come and suffer for us, and so redeem us, saying, as it is written, "Lo! I come to do Thy will, O God[q]." Thus Job testified of Him. He, like Abraham, saw his day and was glad. Job probably regarded himself as a dying man at the time. At all events, he knew himself as one whose days were short, even as a shadow which

[n] 1 Cor. xv. 14. [o] Rom. v. 10. [p] Rev. i. 18.
[q] Psalm xlvii. 7. with Hebrews x. 7.

passeth away. Like Jacob and Joseph, his feeling was, "I die!" but, like Jacob and Joseph, his mind and his heart rose up to the living Lord, with eagle's wing and with eagle's gaze, piercing the heaven of heavens, and looking into the coming futurity itself. And what was the one object, whither his faith, his heart, and spirit flew? What was the one object on which this gaze was fixed? What was the one subject of his prophecy, stretching far, far into futurity? It was nothing less than a "*living Redeemer*,"—living to preserve him, and living to bless him—living to deliver his soul from death, and his eyes from tears, and his feet from falling—a living Redeemer, through whom, to every believer in Him, death itself would be an entrance into life; and through whom he should himself rise, at the resurrection day, to inherit immortality.

I shall no longer dwell doctrinally on the witness of Job to his Saviour and our Saviour—to his Lord and our Lord. I would now make a practical application of that which the Spirit taught him, and of that which God has caused to be written for us. Job longed for the iron pen, the rock, and the lead. How far beyond his utmost aspiration has God carried and continued his testimony! Time, weather and decay, may efface the inscription even of an iron pen. The lead may be obliterated. The rock may be rent in pieces, or removed; but the declaration of Job stands for ever in the pages of that Word, which shall not pass away, and has gone wherever God's

Word has gone. And what are we here taught? Truly a multitude of most important lessons. We are taught, for instance, how the saints of old had one hope and one calling—one and the same Saviour with ourselves—how Job could look forth from the depths of his misery and degradation unto Jesus his Redeemer, and anticipate His coming with all joy, in the "full assurance of his faith," Now, can we do the same out of the depths of our common misery, through the effects of the fall?

Again, we are taught that, if we are true servants of Christ, it is no presumption, no stepping out beyond our position, no deception of ourselves, to know and be sure that Jesus is ours and that we are His. This was the experience of Job, and he did not shun to declare it. And so speaks, so writes another, even the disciple whom Jesus loved: "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life. These things have I written to you that believe on the name of the Son of God; that ye may *know* that ye have eternal life[r]." And again he goes on to say: "We *know* that the Son of God is come, and hath given us an understanding that we may *know* Him that is true[s]." Now, can we respond to such declarations?

Again, we may learn from these words of Job, how mightily and clearly God the Spirit can

[r] 1 John v. 11–13. [s] 1 John v. 20.

teach; and we may learn from this all encouragement and diligence in prayer, that He may teach *us* more and more concerning the fulness of Christ—give *us* a still deeper insight into the glory of His person, and cause *us* more and more to comprehend Him in the length and the breadth and the depth and the height of His unsearchable love.

Again, let the utterance of Job give all prominence to Christ's work for us, as our *Redeemer*. Till we know Him, believe in Him, and love Him as such, we can have no peace, no safety, no happiness, no real ability to serve Him at all. "Behold the Lamb of God!" This was the first title to our Lord which the Baptist gave—not, Behold the Prophet or the King, but "Behold the Lamb" thus coming to redeem. The principle and motive for us Christians, first, foremost, and above all other motives and all other principles, is surely this—even love to Jesus, as our Redeemer. In this love alone we can rightly rest; and not only so, but in this love alone can we rightly work the works of God. All other principles will be too weak and fluctuating; nor will God honour and use them. But it is not so with love to Jesus Christ, as our *Redeemer*. Knowing Him as such—as having bought us from the most awful destruction by the offering of Himself, we shall make it our business (as it will be our privilege and delight) to "glorify Him with our bodies and our spirits, which are His." Nor *in vain* shall we be commanded to "pass the time of

our sojourning in fear," that is, for this very reason, that we "have been *redeemed*, not with silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot[t]." And, *lastly*, if the utterance of Job is not heard by us in vain, it will and must direct us to Jesus as our living Redeemer, and to the power of his "endless life." For He "ever *liveth* to make intercession for us," and "when Christ, who is our life, shall appear, then shall we also appear with Him in glory[u]."

CHAPTER II.

JOB XIX. (part of 25th verse.)

And that He shall stand at the latter day upon the earth.

AFTER Job, in the midst of his sufferings, had uttered, through the Spirit, that mighty testimony, "*I know that my Redeemer liveth*," and had told whence he derived his strength and consolation, he proceeds to add many other particulars regarding the Lord Jesus Christ, of which I take the *first* for our present consideration. I shall adhere to the very words of his testimony, and examine the next clause, just as spoken by Job, in close detail.

The patriarch having declared that he had a

[t] 1 Peter i. 18, 19. [u] Col. iii. 4.

living Redeemer as his own, immediately adds of Him, that he should "*stand at the latter day on the earth.*" Now what a vast and glorious amount of truth, quite unattainable by any human effort, does this assertion contain! What accurate and extensive conceptions, as to Christ's person, and as to His coming, are here! We who know the Lord Jesus Christ in all the fulness of that clear light which the New Testament conveys, cannot of course form a thought of any other Redeemer except Him, "perfect God and perfect man, of a reasonable soul and human flesh subsisting[a];" but merely by saying, "*I know that my Redeemer liveth,*" and stopping there, Job would not have expressed any prophecy of Jesus Christ, as dwelling in the flesh, on this earth, that He might die for us, in our nature, and be the "first-born among many brethren." Merely by saying, "*I know that my Redeemer liveth,*" and stopping there, Job would not have told that the very and eternal Son of the most high God would visit this same earth, on which we dwell ourselves, and *that* not as an angel, nor as a spirit, nor in any other form, which God might assume, but as man, coming to stand at the latter day upon the earth. But adding this latter clause, he plainly and accurately tells of Jesus Christ coming in the flesh—or, in a word, of His incarnation.

Having thus pointed out the grand distinctive and discriminating character of Job's prophecy here, I shall now show how, in *one* sense and

[a] Athanasian Creed.

aspect of the truth thus declared, it has already met its developement; and then how, *in another* sense, it shall meet with its completion by and by. Christ's *first* coming to stand upon the earth has been already fulfilled. His *second* coming to stand upon the earth shall be fulfilled hereafter. Both are equally determined and sure. For what God has said is not less certain than what God has done; and the future is as sure as the past, when it is plainly foretold in that "word which cannot be broken," and "abideth for ever."

We know very well that when the appointed season had arrived for the *first* coming of Christ, or to use the very language of Scripture, "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to *redeem* them that were under the law, that we might receive the adoption of sons[b]." God had given His Son "before the foundation of the world[c]" to be, in Himself, the sacrifice for our sins; and the Son of God hath given Himself as a willing sacrifice, even as the "Lamb brought to the slaughter, which before the shearers is dumb." So the word of the Son unto the Father was: "Lo, I come to do Thy will, O God[d]." And thus the willing deed both of the Father and the Son was typified by Abraham giving up Isaac, and by Isaac making no resistance, but *willingly* bound and laid upon the wood for a burnt offering. God gave His Son and the Son gave Himself in the same act. But when the appointed period

[b] Gal. iv. 4, 5. [c] 1 Peter i. 20. [d] Heb. x. 9.

had come for the manifestation of God's glory upon earth, and of peace to guilty man through the incarnation of the Saviour, Son of God and Son of man, "in one Christ;" then was the babe born in Bethlehem, who was to be called Jesus, "because He should save His people from their sins." And (passing over rapidly all which does not specially illustrate the text) we know well how that same Jesus from a babe became a child, from a child became a youth, of whom we hear when aged twelve years, and from a youth grew up unto the stature of a full-grown man, dwelling, and *standing*, and walking on this very earth at the latter day. For the *latter day* signifies the whole period of time from Christ's first to His second coming; and we are ourselves in the latter day, or dispensation, as it is frequently called. Yes, the very Son of God dwelt, stood, and walked in Judæa, with the completeness and the perfection of our common nature upon Him; subject unto all our sinless infirmities, exercising all our faculties, "made like unto us in all things, sin only excepted." Man knew Him not. Man knew not who was among them, nor who, as the great Immanuel, had "visited His people." Man knew Him not, until he revealed Himself as the Messiah: but there He stood, walked, and lived on the earth, the incarnate Redeemer, sanctifying all of it with the tread of His blessed feet, giving it more honour than if it all had been one paradise or Eden, but unvisited by Him, as the Head and the Lord and Possessor of it all, because Redeemer

of it all through His precious blood. Now what unspeakable love, condescension, and wonder in all this! It is one great leading feature in redemption's mystery. But it is all *fact!* It is all *reality!* Away with any dim, vague, indistinct notions about the Lord Jesus Christ, which too much and too often prevail! People say that His incarnation is a *mystery;* and they are right: but some, when they have said this, think that it excuses them for putting the subject away—for not dwelling on it till it takes possession of their minds and hearts! But in all this they greatly and most dangerously err! No doubt it is a mystery! But what is the meaning of a *mystery?* Is it something not revealed at all? Is it something needless for us to comprehend? Is it something which does not concern us? By no means. All the Bible is written, all Divine truth is revealed, and even the very Spirit is sent down and given us, that we might comprehend the mystery of Christ coming in the flesh. For a mystery is that which, though it certainly *would* have been unknown to man altogether, and would have so remained had not God revealed it, yet is so unspeakably important to us, that God Himself has drawn the veil and covering away—that God has opened it to man, for him to see, to receive, and to enjoy. And such a mystery was this, which Job announced, and which God so fulfilled, even that the Son of God, "equal with the Father as touching the Godhead," should be conceived of the Holy Ghost in the Virgin's womb, should be

born at Bethlehem, should grow and increase in stature to the fulness of the body of man, should suffer for us in the flesh, should make a full atonement for our sins, even by His death upon the cross; and in a word, should accomplish all which He did, for the glory of God, and for the salvation of man, when, according to Job's prophecy, He "*stood at the latter day upon the earth.*"

Thus far I have spoken *retrospectively*, I have spoken of that which has been already done in the person of Christ, at His first coming. It now remains to speak *prospectively*. We must now look forward to His second coming. May God direct us, as we proceed, by the "sure word of prophecy, whereunto (as it is written) ye do well that ye take heed[e]!"

Every Christian knows that the Lord Jesus Christ will return again. "Behold, He cometh with clouds, and every eye shall see Him[f]." "The Lord Jesus shall be revealed from heaven with His mighty angels[g]." "I go," saith He himself unto His disciples of all places and times, "to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself, that where I am, there ye may be also[h]." But it is not concerning the *general* truth of Christ's return in majesty and glory, that I would desire to dwell at this present moment. I would advance (following the Scriptures, and specially the prophecy of Job) into

[e] 2 Peter i. 19. [f] Rev. i. 7. [g] 2 Thess. i. 7.
[h] John xiv. 2, 3.

more exact detail on this blessed subject, not diving into secret and unknown things, but merely seeking to concentrate attention on that which is "written for our learning." It cannot be a matter of one moment's doubt that the Holy Spirit revealed to Job's troubled and distressed mind not only the *first* but the *second* coming of Christ. If any one, perchance, should say, that this is not proved from that clause of his testimony now specially under review, all doubt, of course, must utterly vanish away on reading to the end of that inspired sentence which he spoke, and of which the text is only one small part. How does the sentence end? "Though after my skin worms destroy this body, *yet in my flesh I shall see God:* whom I shall see for myself, and mine eyes shall behold, and not another." Job saw Him not at His *first* coming. But at His *second* coming, Job shall rise again and see Him with his own eyes. Thus we may be sure that, in telling how Jesus our Saviour should stand at the latter day upon the earth, Job foretold that time yet to come when He shall *revisit* this earth, so that in the very orb and region of the universe where He was "despised and rejected of men," He may be welcomed and honoured, and admired, and adored, as the "God of the whole earth"—that, where He wore the cross He may wear the crown—that it may be manifest unto all the intelligent and unfallen creatures of God, that, where Satan for a season ruled, Christ, the conqueror of Satan, shall reign and rule eternally as the "King in his

beauty." And not only this, but the very and exact expression of the text has in it the exact truth concerning the form and manner in which He will return again. As He assumed our nature, with our body on earth, so He retained it when He rose again. Those who entered into the sepulchre "found not the body of the Lord Jesus." He rose in the body, in glorified, immortal flesh. On the day of His resurrection He appeared in the midst of His own chosen people, and said, "Peace be unto you!" "They were terrified and affrighted, and supposed they had seen a spirit." How did He console, strengthen, and assure their hearts? "He said unto them, Why are ye troubled? and why do thoughts (*i. e.* doubts and misgivings) arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken He showed them His hands and feet[i]." And let no one venture to think that it is unimportant whether we realize these truths or not. For what *repeated* assurances our Lord Jesus gave on this very matter. This was not done for nothing. Again and again He ate food with His disciples in that risen body, which is His now, and will be His for ever; for "death hath no more dominion over Him." And we may remember how He bade Thomas feel Him,—feel His hands and His side, and "be no more faithless, but believing." And, as a last quotation, when Jesus left this

[i] Luke xxiv. 36–39.

earth at the end of forty days, and ascended up to heaven on mount Olivet's side, angels were there to bear their witness to Christ concerning His return; and their words seem expressly to provide against any mistake as to the personal appearance of the Lord Jesus Christ, the same in body and the same in spirit, as He who had just passed through the heaven of heavens to the right hand of God. For their testimony was,—"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven[k]."

But not even yet have we taken in the declaration of the text with that exactness which it claims, as describing the return of Jesus to this earth. You see it is written, "He shall stand at the latter day upon the earth." And there is another passage, relative to that same time, and to that same glorious event, which must not be forgotten here. Zechariah, in the fourteenth chapter of his Prophecy, tells of the future glory of Jerusalem, and how "the Lord shall go forth," and fight against her enemies. And then succeeds that wondrous prophecy, how "His feet shall stand at that day upon the mount of Olives, which is before Jerusalem on the east[l]." And then follows the detail of some marvellous convulsion of the earth, which the very touch of His living person will effect on that very spot. For the passage continues thus—"And the mount of Olives shall cleave in the midst thereof toward

[k] Acts i. 11. [l] Zechariah xiv. 4.

the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south." Now, reasonably speaking, there are but two ways of receiving and apprehending such a passage as this, if we give it our attention at all. The *one* is, just to receive God's declaration, as He has caused it to be written for us, in an absolute, literal sense, giving effect to each word and to each sentence as it stands before us. The *other* is to substitute some fictitious and imaginary sense, of our own devising, and to call this a *spiritual* interpretation. To this latter system of dealing with the Scriptures, I willingly confess that I bear no favour. I would give it a very different name than that of *spiritual*. I would rather call it an unbelieving and presumptuous way of getting rid of God's plain, authoritative declarations. It seems to me very likely that this was the very error into which the Jews fell regarding the Messiah, coming to *suffer*, coming to be humbled unto the death of the cross; that this was the very stumblingblock over which they tripped and fell. The passages are plenteous enough in the Old Testament, telling of the Saviour, "as one whose visage was marred more than any man," as one who should "give His back to the smiter, and His cheek to them that pulled off the hair," who should make His "grave with the wicked, and with the rich in His death;" who should be "brought as a lamb to the slaugh-

ter," and "pour out His soul unto death[m]." The declarations, I repeat, of the Old Testament concerning the person and the work of Christ as a suffering Saviour, were plain and numerous enough; and *we* wonder now, as we may well do, why the Jews altogether overlooked the first coming of the Lord as a coming in humiliation and low estate, while they fixed their thoughts altogether on a triumphant Saviour, coming to reign in majesty. "They stumbled at this stumblingblock"—no doubt, because they would not take God's own word in its literal sense, where it was so wonderful. Let *us* not err in the same manner! Let us be warned by them, and by the consequences of their unbelief! For though the return of Christ in glorified humanity to this very earth, that He may be adored and obeyed in the very scene where He was despised, rejected and crucified, is wonderful indeed, yet who will say that it is *more* wonderful than His coming to bear all indignities and pains, and live the life of "the man of sorrows," and end His life by an agonizing death, even the death of the cross. Here, indeed, is a subject of loud and imperative call. One of the most frequent topics of address, of warning, and of exhortation, employed by the great inspired preachers of Christ, whether by their spoken words, as recorded in the Acts, or whether by their writings, as in the Epistles, is this—that "God hath appointed a day, in the

[m] Isaiah liii.

which He will judge the world in righteousness, by that *Man* whom He hath ordained[n]," *i. e.*, by Jesus Christ, perfect man no less than perfect God: and our Saviour Himself especially declares that the Father hath given unto Him authority to execute judgment, "because He is the Son of man." He will then come in all the glory of the Father, in His own Divine majesty, and in "perfect beauty," spiritual and bodily, as the Son of man; and then shall those wonders most assuredly take place, of which the prophet, whom I quoted, speaks; and then shall Jesus gather all nations unto Him, and judge the quick and the dead; and then shall Jerusalem be called the "Throne of the Lord;" and "He will take unto Himself His great kingdom and reign;" and of Him it shall again be personally brought to pass (although He is the God whom the heaven of heavens can by no means contain, and though He fills, and shall for ever, all the boundless universe with His glory), that once again, *as Man and as Mediator*, His blessed feet shall stand upon this earth in the latter day, as Job announced, in the hour of his tribulation, three thousand years ago.

And not only so; but the word *stand* has a farther meaning in it, when employed in Scripture on such a subject as this. It represents firmness and steadfastness, strength and victory, success and permanence, never to be overthrown. We say of a thing sure, stable, permanent, "that it shal stand." We are told how "the wicked

[n] Acts xvii. 31.

shall not *stand* in God's sight." In the passage of the Epistle to the Ephesians, on the Christian armour, we are bid to put it on, that we "may be able to withstand in the evil day, and having done all, to *stand*." But the word is especially applied to the Lord Jesus Christ, as to His triumph and victorious success over all evil, death, and sin. The marginal reading of the passage in the Psalms, on Christ abiding as the Son for ever, is this: "They"—that is the heavens—"shall perish, but Thou shalt *stand*[o]." And Isaiah tells how "in that day,"—the day of Christ's glory on the earth.—"there shall be a root of Jesse,"—that is, the Lord Jesus Himself, "who shall *stand* for an ensign of the people." And another prophet, Micah, speaks thus nobly on the reigning Saviour: "He shall *stand* and feed in the strength of the Lord, in the majesty of the name of the Lord His God[p]."

On this glorious and most attractive subject I shall say no more, though we have but entered on its very threshold. For it is time to make a short application of those mighty truths on which we have been engaged. The word of Jesus to us *all* is this: "Look unto Me, and be ye saved, all the ends of the earth." That we may look unto Him, and be saved, we must see Him by faith; and we must know Him by faith, as He was, as He is, and as He is to come. St. John the evangelist gives one special rule, whereby a man may know that he hath the "Spirit of God." That

[o] Psalm cii. 26. [p] Ch. v. 4.

rule is, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God[q]." We see here the paramount importance of such a confession: which, of course, is not the mere confession of the lips, nor any confession merely taught by man, but the confession of the heart, and of all that is within us, given and maintained by the Holy Ghost. Let us, therefore, see to it, with all diligence in the means of grace—let us see to it that we ever keep alive a clear and effectual view of Jesus Christ, standing on the earth in the body, as man! Let us look *back* unto Him, standing thus, as perfect man, in the day of His humiliation! Let us look *forward* to Him, standing thus, as perfect man, in the day of His glorification! For as this earth and its inhabitants were redeemed by His sufferings, when darkness overspread the land at His crucifixion, so this earth shall hereafter be lightened by His glory; and may we not be of that lamentable number who shall then call upon the rocks to fall, and to "hide them from the face of Him that sitteth on the throne, and the wrath of the Lamb[r]," but of that most blessed company, who shall "lift up their heads," and enjoy their full redemption, both of body and soul, when our Saviour shall come to be "glorified in His saints and to be admired in all them that believe[s]," and when His blessed feet shall again stand on this earth at the latter day, as Job by the Spirit foretold!

[q] 1 John iv. 2. [r] Rev. vi. 16. [s] 2 Thess. i. 10.

CHAPTER III.

JOB XIX. 26.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

IT has always been considered, and very rightly, that in proportion as a prophecy is *accurate and detailed*, rather than *general* (as to the terms in which it is expressed), and in proportion as it enters into particulars, does it become more clearly evident that what is foretold was perfectly known and not guessed at, nor described in language, which might fit one thing, or fit another thing, just as the event should turn out. The heathen oracles used to be framed precisely with the endeavour that they might mean two or even many things, so that their credit might not be endangered and lost, whichever happened. The inspired oracles of God, and the prophecies given by Him, are framed so as to mean *one* thing and *one* only, because they come from Him, who alone can "declare the end from the beginning." Now, tried by this valuable test, how divinely taught, and how eminently glorious must this whole prophecy of Job appear to every mind capable of apprehending its value and importance! It has been most accurate and detailed from the beginning, in all those parts of it which have already been reviewed. It retains, too, precisely the same character throughout. See this exemplified in the passage at the head of this chapter; for

though *as yet* Job is not risen, still Christ is risen indeed, risen in the body, and He is the first-fruits of His saints, who sleep in the dust. All the New Testament (of which Job knew not one word, nor one fact in the way which we know it, as that which hath really been accomplished and done,) sheds back its flood of light on Job's inspired language; and when we read in the New Testament, "He that raised up Christ from the dead shall also quicken our mortal bodies," and how "this corruptible must put on incorruption," and how there shall be "unto every seed its own body," and how the Saviour from heaven shall change at His coming "our vile body, that it may be fashioned like unto His glorious body," then we see indeed, and may fully estimate how closely and how perfectly the Holy Spirit taught Job on this most wondrous thing, even that resurrection of the flesh (or the body), unto which God's Word so fully testifies, which we solemnly profess whenever we repeat the Belief, and which Job exactly announced, saying, "*Though after my skin worms destroy this body, yet in my flesh shall I see God.*"

Some have attached a special meaning and significance to Job's expression, "*Though after my skin*," as if representing his wretched and emaciated frame, "all skin and bone" (as the common phrase is), in consequence of the terrible disease which was then upon him. Looking down at his own frame (lately perhaps so healthy, active, comely, and strong), he would now scarcely call it a body at all; and therefore he says: "*Though*

after my skin,"—somewhat of a body's covering, though scarcely *a body*—scarcely deserving the name. But on this we need not dwell. He immediately refers to the state of our mortal bodies, after death has got dominion over us. They "see corruption." Isaiah addresses the dead body: "Thy pomp is brought down to the grave;"—"the worm is spread under thee, and the worms cover thee[a];" and Job himself hath many similar expressions. But we need not quote them, for we all *know* the fact—*know* it only too well—*know* it is one of the hideous effects of sin. None are exempt. Look into the grave! "The small and the great are there,"—"kings and councillors of the earth,"—"princes that had gold, who filled their houses with silver[b],"—the conquerors in battles, and the wise in political affairs, or those who, like one lately lost[c] to us, united the two capacities in one—all, all are there,—all "see corruption." The grave—the coffin—the churchyard, and the darksome vault, all bear witness to this truth. You may be rejoicing now in full vigour and strength; the warm pulse of life may now beat cheerfully in your every vein; you may be adorned with all grace, beauty, and comeliness; you may be rich, or poor, or honoured, in man's eye, or insignificant, or prosperous, or otherwise; but (unless our Lord Jesus Christ returns in our day to be the destruction

[a] Isaiah xiv. 11. [b] Job iii. 14, 15.

[c] October, 1852—I need scarcely state that my allusion here is to Wellington.

and the conqueror of death), you too will see corruption, as the strong, like Samson and Goliath; as the fair, like Sarah and Rebecca and Rachel and Esther; as the wise, like Solomon; as the aged, like Methuselah; as the young, like David's child, and the infants of Bethlehem —in a word, like all the myriads who have inhabited this earth since it was created, and, in comparison with whom, those now dwelling alive on its surface are but an handful of men. The nations of the living are few, few indeed, compared with the nations of the dead. I do not dwell on these remembrances at any length, because I think it better to direct unto Jesus and life rather than to death and the grave—to look *upward* rather than *downward;* and to enter, by faith, into the paradise beyond, rather than gloomily gaze into the chilling confines of the grave, although they must be passed by us all; for death hath passed upon all men by reason of their sin.

It may be observed, that in this clause of Job's testimony, so far as it has yet been considered here, Job has only announced a *fact,* well known to all men, in all countries and at all times, quite independently of that which is taught by direct revelation from God. The fact that the human body undergoes corruption, and that worms feed upon it, is just as well known as the fact that flowers fade, or that plants decay, or that trees wither and fall, after they have finished their appointed age of verdure,

bloom, and strength. And it is of this that Job has spoken *hitherto* in the sentence of the text. But *now* his language takes a prophetical tone. "Although," he would say, "it must be so with my present body—although it must be thus destroyed—yet, *in my flesh shall I see God*." To reconcile this is our business now—to make it clearly evident that, although flesh and blood (such as we now wear) shall not and "cannot inherit the kingdom of God," yet that there shall be a resurrection of the body, and that all the saints of Christ shall see their Redeemer with their own bodily eyes; and as living men—not merely spirits or shades—shall behold Him, who is, and ever shall be "perfect man," no less than "perfect God," and this even face to face, in the fullest and most express signification of these words.

In handling such a subject we may do it in two ways. We may do it with an express eye to unbelievers, such as were "Hymenæus and Philetus," of whom Paul speaks in his Epistle to Timothy—men whose word did "eat as doth a canker"—who "concerning the truth erred, saying, that the resurrection was past already[d]." They argued, we suppose, that the resurrection, of which the apostles so constantly spoke, was merely the rising and the new birth of the Spirit, *in this life*, from its death in trespasses and sins. But again we may speak as to believers, sound in form of doctrine on this subject; and then we

[d] 2 Tim. ii. 18.

have not to contend with such as *deny*, or *attack*, or *withhold their consent*, from such a doctrine as this. What we have to contend against is, the general vagueness, dimness, and obscurity with which it is too generally held. How many are there who seldom or ever realize unto themselves, with any thing like a distinct and clear apprehension, that they will be any thing else than *spirits* in the world to come! How many are there who seem almost to forget that the *body* no less than the *spirit* is essential to man in that complete and renovated state to which he will attain hereafter! How many there are who think it an inferior, and some would even say a low and secondary matter to feel concern about the future state of the body at all! All I can answer is, that God deems it otherwise, that the Scripture enforces and commends very different feelings—that the Scripture allows no such indifference as this. Therefore, "to the word and to the testimony," for "in that light we shall see light;" and thankful shall I be if employed by the Spirit of God, with any success at all, in removing any darkness, obscurity, and unconcern on such a subject.

The Old Testament is not without its own witness to this truth of *the resurrection of the body*. Although it was Christ who "brought life and immortality to light by the Gospel," life and immortality are no doubt *in* the pages of the Old Testament, and we shall see them there, if we look for them. In addition to that celebrated

passage on which we are now engaged we find Daniel prophesying, that "many of them that *sleep in the dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt[e]." And in order to prove to the cavilling Sadducees that the resurrection of the dead was really announced in the Old Testament Scriptures, Jesus Himself saith, "*As touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living[f];" by which He of course proves that this very passage contained in it the truth, that the dead should rise again. And, to take an argument from Pearson on the Creed, "God saith of the same three patriarchs, Abraham, Isaac, and Jacob, 'I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers[g].' It is not said, 'to give their sons', but 'to give *them*' the land of Canaan, and, therefore, because, while they lived here, they enjoyed it not, they must live again that they may receive the promise."

The Pharisees too, *on this point*, were right—that is, on the resurrection; and St. Paul, we may remember, took advantage of this fact when before the council. It is, therefore, evident that the resurrection of the dead was revealed under the law,—that the Sadducees, denying it, "erred,

[e] Daniel xii. 2. [f] Matt. xxii. 31, 32. [g] Exod. vi. 3, 4.

not knowing the Scriptures, nor the power of God,"—that our Saviour proved it from the Old Testament,—that the light had therein dawned, which He, as in the brightness of midday, was to reveal in word, and to establish in person, and to spread throughout the world by the voice of his ambassadors, wherever the Gospel is preached, or his holy Word read.

And now to the pages of the New Testament! There, first of all, the declarations of our Jesus are most express and full: "The hour is coming, (saith he,) in the which all that are in their graves shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation[h]." And, once for all, we may note that such declarations cannot possibly be made about the *spirit* of men. That never dies at all,—that never descends into the grave at all,—that never ceases to live. So, again, Christ speaks of the reward which the charitable person shall receive: "Thou shalt be recompensed at the *resurrection of the just*." And to pass over many other passages, where the apostles tell of this resurrection, we need only state that it is the subject of one whole glorious chapter of God's Word, (I mean the fifteenth of the 1st Epistle of St. Paul to the Corinthians,) and in one verse at the conclusion the whole doctrine and whole chapter is applied, as pointing throughout to that resurrection day, when Christ's servants shall all rise again, and reap

[h] John v. 28, 29.

their sure and joyful reward for all their works of faith, and all their labours of love, and all which they endured in his holy cause. "Therefore, my beloved brethren,"—therefore, because there is that resurrection to come, of which the whole chapter has told, that resurrection of the body, when full blessedness shall be ours to enjoy,—"therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord[i]."

This, this was the joyful and the coming day to which Job looked, and of which he spoke, saying, "*In my flesh shall I see God.*" Like St. Paul, he foretold that the day should arrive when the saints should arise, when "this corruptible must put on incorruption, and this mortal must put on immortality[k]." Difficulties without doubt there are to our understanding *how* this will take place. But with that we have nothing to do. God is able to accomplish that which He hath said. And look even to natural and common things, and see how they illustrate the power of His future work in the resurrection of the body of man! Nor need we go further than the very instances selected by St. Paul in the very chapter to which I have just referred. If we did not know (by experience and fact) that the seed cast into the ground would lie there for a little time, and seem to decay and die; but that in due season a tender germ or sprout should appear, which germ would become a blade, and then a

[i] 1 Cor. xv. 58. [k] Ver. 53.

stalk, and then the full body of a flourishing plant,—I say, had we not *by experience* known this, should we have even thought that it was possible? Most certainly not! No one ever yet saw any living plant, which had grown from seed, and no one ever yet cast a seed into the ground, and witnessed the plant come forth, who did not thereby see the resurrection of the body most plainly symbolized, if he had grace and knowledge to apply the fact. "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be," i. e. you do not put into the earth the whole risen plant, "but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body[l]." Insect life, too, most strikingly illustrates the truth. First, the worm crawling on the earth. Then, the motionless form of the chrysalis, with its seeming death. Then, the winged insect rising forth and flying joyously in the midst of heaven. But why need we seek elsewhere a still further advanced explanation of Job's words, when the same chapter gives it? Job says, that though the flesh, which was his then, should perish and be destroyed, still that "*in his flesh he should see God*." And, continuing the chapter in the Corinthians, we find this fully explained: "All flesh is not the same flesh[m]." It varies even in the creatures of this earth, as in men, in beasts, in fishes, and in birds. So God

[l] 1 Cor. xv. 36–38. [m] 1 Cor. xv. 39.

will give to us, in the resurrection day, that flesh and that body which will be appropriate to our new capacities. But it will be flesh and a body still. And although, as yet, we know not full and particular details, yet we know amply enough, if we will learn and enjoy and anticipate what Scripture infallibly tells about our glorification; for though, as St. John writes, "it doth not yet appear what we shall be," still we know that when Jesus shall appear, "we shall be like Him, for we shall see Him as He is[n];" and then our "vile body shall be fashioned like unto his glorious body[o];" and all this is summed up, mightily and briefly, in Job's declaration, when he saith —"In my flesh shall I see God."

There is much more on which I should be glad to dwell in connexion with this subject. But enough has perhaps been said in proportion to the treatment given by us to the rest of Job's testimony. Let me, therefore, only add, that *seeing God* here may be held to mean seeing Jesus Christ in His own glorious person, at His coming in majesty, and throughout eternity. We have no reason to believe that the eye of the creature, even when glorified, shall ever behold God the Father, the Almighty Spirit, according to Scripture, "dwelling in the light which no man can approach unto—whom no man hath seen or can see[p]." He is declared to us, made clear and manifest in His Son, and in His Son only; and seeing God, in the text, and in so many other places

[n] 1 John iii. 2. [o] Phil. iii. 21. [p] 1 Tim. vi. 16.

of the Scripture, means, we believe, seeing Him in Christ. This is the general opinion on this great mystery. May it be our blessed portion thus to behold our God and Saviour! May this expectation be fulfilled in us, who, repenting of our sins, and believing on the Lord Jesus Christ, "shall be accounted worthy to obtain that world, and the resurrection from the dead[q]!" May we have the same spirit and desire which was in St. Paul of old, even to know Jesus as the life of His people, and "the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means we might attain unto the resurrection of the dead[r]!" May every object of earthly ambition or desire fade away, and be as dead, in comparison with this most glorious anticipation of joy! May it encourage, and cheer, and sustain us! May it sweeten each trial, and all things wearisome and painful, which we may have to endure in the body here, even as it was with Job, when, in the midst of his accumulated woes, and of all the calamities oppressing him at the time, he could look on his poor body, all emaciated, worn, and stricken with disease, yet utter in faith, and by the Holy Ghost, that doctrine, that prophecy, that truth, that certain fact of futurity, concerning himself, and equally true for every saint and servant of the Lord: "*Though after my skin worms destroy the body, yet in my flesh shall I see God.*"

[q] Luke xx. 35. [r] Philip. iii. 10, 11.

CHAPTER IV.

JOB XIX. 27.

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

WHILE treating, in three former chapters, of Job's inspired prophecy concerning the resurrection of his own flesh or body, I sought closely to follow the course pointed out by the exact words of each successive sentence. Having described the condition of Job (at the time when he spoke it) as one whose bodily frame was reduced to the lowest and most deplorable state, I drew special attention to the testimony which he gave on the possession of a living Redeemer as his own. I then showed how he went on to declare that he should behold this living Redeemer standing in His own person, at the latter day, upon the earth; and how he announced that, although the body which he then wore should see corruption, and be the worms' food, still, he should see God, not *in* the spirit, and not *as* a spirit alone, but in the risen body of incorruptible flesh—of flesh glorified for ever. There only now remains for consideration the last clause of this wondrous prophecy; and may the Holy Spirit lead us on still, and enable us to comprehend, realize, and apply that mighty fact which Job announced for himself, and all true believers in Christ, who shall have died on this earth before the day of

His second coming: "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

We need not dwell at any length on the truth, that the resurrection of the human body—subject to corruption, to be turned into dust, and wasted into particles so minute that perhaps man's eye could not see them at all—is a very marvellous thing. We may just bring this to our remembrance, and then observe, with increased interest, that, in consequence of this very fact—the marvellous character of the resurrection of the flesh—we find in the Scripture the most full and repeated testimony thereupon, perhaps not less of exact testimony than we possess to any other fact of revealed history. Take first the resurrection of Christ in the flesh. What a multitude of proofs—the "many infallible proofs[a]," as they are entitled—did He give on this matter during the forty days in which he showed himself "alive in the flesh," to so many witnesses. He said to them, "A spirit hath not flesh and bones, as ye see me have." He bade Thomas stretch forth his finger, and feel him—"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing[b]." He ate and drank with his disciples. He was seen by single individuals—as Peter and Mary. He was seen of two together—as by Cleopas and his companion, on the way to Emmaus. He was seen

[a] Acts i. 2. [b] John xx. 27.

of seven—as at the sea of Tiberias. He was seen of twelve—as by the apostles while they sat at meat. He was seen of "five hundred brethren at once," of whom we know that the greater part were alive when St. Paul wrote his celebrated chapter on the resurrection of the flesh. And, lest any doubt should exist on the second coming of Christ, in the body, and as perfect man, no less than perfect God, we have, in the Acts, one of the most explicit testimonies which language can convey, as if to preclude all vagueness and uncertainty—as if to compel attention to the one fact therein recorded. For when the Lord had risen in the body from Mount Olivet's side, the two men who stood by in white apparel proclaimed—"*This same Jesus*, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Nor only is it as to Christ's resurrection in the body that Scripture speaks so repeatedly, so explicitly, so much in a way to arrest and to fix our closest attention. The same rule applies to man's resurrection too; and, in an especial manner, to the resurrection of the saints, about which much more is told than about the resurrection of other and ungodly men, though on that, too, there is abundantly enough to warn them. I repeat it, that the very same rule applies to man's resurrection too.

No subject is more plainly told, and more continually enforced. "The hour is coming," saith the Lord, "in the which all that are in the graves shall hear his voice, and shall come forth; they

that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation[c]." And to pass over a multitude of passages, just corresponding with these words of that Saviour, to whom heaven and hell, and the past and the future, were all open and displayed, even as the sky and the sun to our mortal eyes, we find one whole chapter, the fifteenth of the 1st of the Corinthians,—and a very long one too,—proving the resurrection of the body in that glorious way, which the Spirit alone could employ. And these illustrations are supplied so aptly and instructively as to chase away all dimness and doubt, and to fill every intelligent believer with delight, while he learns how God will act with our bodies, as He does act with each seed cast into the ground. It appears to die there, but in due season it puts forth from itself the germ and the blade, and the stalk, and then the verdant plant with all its richness and beauty of leaf and flower and fruit, even (to use Scripture) "a body as it hath pleased Him." And not only so, but the Holy Spirit gives us illustrations from *animal* life, as well as from *vegetable* life; and thus checks any rising thought that, because our present flesh is vile and decaying, and subject unto death, there can be no other flesh all new and glorious to bear, by reminding us that God can make *flesh* just what pleases Him, even as He can make *spirit* just what pleases Him. "All flesh is not the same flesh; but there is one kind of

[c] John v. 28, 29.

flesh of men, another flesh of beasts, another of fishes, and another of birds." Nor do the illustrations supplied by God on this one matter cease yet. He draws them, for us, even from the heavens as well as from the earth. He shows how He Himself can give unto *matter*, such as man's frame, body, or flesh, infinite change and infinite variety and glory as it pleases Him. "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." And then, *immediately*, the application comes in—"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body[d]." Surely, if we were here considering the work of man, our expression would be,—"What exceeding pains,—what an amount of labour is employed here to impress and possess our minds with the fact of the resurrection of the flesh!" But as it is *God's* doing, by His inspired instrument, let us at all events mark His goodness here; and let us hereby learn and apply the paramount importance of this truth, not only once declared, but thus repeatedly enforced, and thus richly illustrated. Nor let us forget that the *same* Holy

[d] 1 Cor. xv. 40—44.

Spirit spake by Job of old time on the very same truth, and would not close his mouth, when he had said, "I know that my Redeemer liveth;" nor when he had said, "And He shall stand at the latter day upon the earth;" nor when he had said, "Though after my skin worms destroy this body, yet in my flesh shall I see God;" but also caused him to finish his testimony, as in the language of the text, "Whom I shall see for myself, and mine eyes shall behold, and not another."

Hence then, as well as from many other parts of God's Word, we, of a surety, learn that just in the same manner as each one of us shall be the same *spirit*, or the same *soul*, for ever, as we are now, though with a wonderful change—for misery if lost, and for blessedness if saved—for assimilation with the condemned in hell if we die impenitent, and without faith in Christ, but for assimilation with all holy creatures, and with God himself, if true believers in his Son—so it shall be with the *body* too. Contradictory as it may sound, still it is most true, that every individual now here among us will, in body, be the same individual for ever, whatever change may pass upon that body by the will and power of the Lord God Almighty. Does this seem strange? Why should it? This earth is the same earth as that which the flood overwhelmed, notwithstanding the convulsion which it has endured; and so it shall be with the risen body of every individual, man, woman, or child. Now it scarcely ever has entered into man's imagination to con-

ceive that men should rise again with other souls. The very idea would seem to defeat all the first principles of God's Word as to the punishment attached to transgressions of this present life in the future world, and as to the future blessedness attached to a life of faith and obedience towards God. No one doubts, questions, or fails to expect that the *same* spirits *or souls* should live the second or eternal life which have lived this first or present; but when St. Paul tells us that to every seed his own body is given, he tells us, by a parable, or likeness, taken from things which we see around us, that it shall be thus not only with each spirit or *soul*, but with each *body* too; and when he saith, "this corruption shall put on incorruption," the body's personal identity is again made sure; and, doubtless, of each separate *body* Daniel speaks, where he tells how "they that sleep in the dust of the earth shall awake;" and St. John, too, when in the Revelation he proclaims how "the sea shall give up the dead which are in it, and death and the grave shall deliver up the dead which are in them," for the *spirits* of men are neither in the dust, nor in the grave, nor in the sea with the drowned bodies of men; and the dust, and the grave, and the sea have only the *bodies* to give up, as they shall do at the latter day; and there each saint of God shall experience, in his own risen, glorious, and immortal frame, the truth of Job's prophecy. concerning his Redeemer, "*Whom I shall see for myself, and mine eyes shall behold, and not another.*"

Mighty practical results, bearing on our conduct, are connected with the due and intelligent perception of this truth. Even did we not see this connexion, we should not the less be indebted to God for that knowledge which He gives us regarding our future selves and our own personal and everlasting state. Such information ought of itself to be most precious. It was a proof of God's love to His favoured servant Abraham that He would not hide His purposes from him. And truly thankful should we be for all that is revealed to us, as to our bodies not less than as to our spirits. Both are the work of God's Almighty hand. Both are the objects of His everlasting care. Both are capable of unspeakable misery, and of unspeakable happiness. Both are redeemed by the blood of Jesus. Both here partake of the fall. Both, in the saved, shall partake of full and eternal restoration—yes, to a blessedness greater than that of our unfallen parents in paradise, and sure for ever. Therefore we should have to thank God heartily for telling us the truths, which we have now been employed in considering, even could we not see at all their practical concern, as bearing on our present conduct. But it is far otherwise! The Scripture constantly warns us against sin, (done in the body, and against the body,) by bringing to remembrance that the body shall rise again. And for what? Here is the answer in the language of God's Word:—"That every one may receive the things done in the body, according to that he hath done,

whether it be good or bad[e]." We are warned to fear Him who can "destroy both *body* and soul in hell." We are told that our bodies are the "temples of the Holy Ghost," and that "if any man defile the temple of God, him shall God destroy[f]." It is written thus against fornication, a sin done in the body: "Shall I take the members of Christ, and make them the members of an harlot[g]?" We are exhorted to present our *bodies* as "living sacrifices unto God, which is our reasonable service[h]." We are commanded to "glorify God in our *bodies*, and in our spirits, which are His." And all this is undoubtedly with a sure eye to *future* retribution, either of wrath to be inflicted on each body, or of happiness to be enjoyed in each body. And whether we, with those who are taught by the Spirit of God, receive doctrine like this, and act upon it; *or* whether we, with the multitude at large, ignore and disregard it, and live to please the flesh, there it stands just the same in God's holy "Word, which cannot be broken!" There these mighty principles shine forth, whether we behold them, or whether we shut our eyes to them! And we may be perfectly sure that, on the one hand, not one word of these threatenings shall fail; on the other hand, not one word of these special promises. Therefore let us take heed, lest in any way we indulge in bodily sin, of whatsoever sort it may be! And let us confess to God, with shame and

[e] 2 Cor. v. 10. [f] 1 Cor. iii. 17. [g] 1 Cor. vi. 15.
[h] Rom. xii. 1.

contrition of heart, all transgressions of this kind, and abhor them, as we ought to do, and never rest till we have good reason to believe that we, through faith, receive the full benefit of Christ's atoning blood, applied to these special sins, as well as to the sins of our heart and spirit within. Moreover, let us all see that our life, as to the body, be henceforth pure, temperate, self-denying, holy, and in all things acceptable to God! And thus the doctrine, which has occupied our thoughts this day, shall be unto us no mere barren or unfruitful thing—no mere curious speculation of the mind—but a constraining truth—a principle on which to act in the regulation of hourly and daily life; for while we remain in the body on earth, hardly any hour, and surely no day, will pass, wherein we shall not shew, whether we keep our body in subjection, and render it a "living sacrifice" to God, or whether we fulfil the lusts of the flesh, and virtually say to the Lord that He shall not have dominion over us, nor rule our bodies, by His Spirit and His Word. Oh! let every one dread to act thus, and rather live with the body given unto Him who made it, and preserves it, and has redeemed it, yes, and has sanctified it too in every child of God, and made it His own for ever, "to the praise of the glory of his grace."

I have now, in conclusion, only to remark, that, if the words of Job, and the parallel truths, so frequently and fully declared in the Scripture, are words rich in promise and encouragement for

all who truly love and truly serve the Lord Jesus Christ, at *all* times and in *all* circumstances,—oh! how strong may our comfort in them be, at *special* times and in *special* circumstances, which must be met by us all in the course of our earthly pilgrimage. We live among the dying. We die ourselves. So far as refers to this present life, we must lose our kindred, or they must lose us. We are subject to all bodily infirmity, to all wasting disease, and to any excruciating pain, if the Lord thinks fit to send it. We witness many afflictions in those whom we love. The very and exact trials of Job may not be ours, nor any such severe calamity; but, nevertheless, we must ever be prepared, both in behalf of others and in behalf of ourselves, to seek, and find, and enjoy just that consolation, and just that support which is warranted and sanctioned by God's holy Word. The sentence of death, passed on our bodies for our sin, *ought* to distress any thinking mind, except as viewed through one medium, which is this: That the sentence shall not be for evil to us, but for good, through the redemption which is by Jesus Christ. Then it need no longer distress us; for then we shall see and feel that the very curse is turned into a blessing—that through death comes the resurrection unto eternal life, and that this vile body shall thus be made glorious. Therefore, whatever our afflictions on this earth may be, and, specially, when we feel our own vital powers decay, or look upon our failing limbs, and diseased and emaciated frame, or utter-

our gasping sighs on the bed of sickness, and of approaching death, let us, in no wise, forget the resurrection! We shall only be leaving for a while our old, incommodious, not to add sinful abode—yes, even the tent or tabernacle of the body—for a short season, that we may inhabit and occupy it once more, rebuilt and adorned, and beautified and sanctified and glorified for ever, by the hand of our Father and our Almighty God. And when we behold the chill and corruption of death seizing the beloved frame of any one near and dear to the affections of our heart; may it not be our part and our privilege too to fetch consolation from the appropriate source—to remember that all this fearful work of death is only for a time, and not for ever—that the very same body will rise again—that every believer in the Lord Jesus Christ must assuredly partake of the fruits of His victory over death, and shall have his mortal body quickened by the Spirit at the resurrection day? What saith the Word of God on this very matter—on this very source of comfort whereupon I speak? "I would not have you to be ignorant, brethren, concerning them which are asleep," *i. e.* those who have departed in the faith; "that *ye* sorrow not, even as others, which have no hope[i]." And then follows the account of the resurrection of the just. And after this comes the exhortation: "Wherefore comfort one another with these words." God provides them for our consolation. Shall not we

[i] Thess. iv. 13.

receive them? Shall not I, as a minister of God, heartily commend them for all acceptance, application, and use, in the time of need? And truly, at such seasons, have we not need of all heavenly support? And besides that, is it not a sin—is it not a most ungracious and most faithless thing to neglect or reject such springs of consolation, as those to which the Lord leads, and which he opens? Sad it is to see the blooming, healthy, and sprightly child reduced, in a few days, or even a few hours, may be in a few minutes, to the coldness of the marble, and the darkening hues of death. But that infant body shall again rise. Sad it is to see the hale and vigorous man laid low in the prime of life and in the midst of his years, with limb, and nerve, and muscle, all denoting his strength, but with motion and animation all and utterly gone. But that body shall renew its strength on the resurrection-day, with powers and capacities of which we now can form no conception at all. Sad it is to see the venerable form of age yielding at length to the enemy Death, though protected from its grasp and preserved by God for so many long years. But that body shall rise too, and live for ever in that kingdom of Christ, where neither sudden stroke nor the sure and gradual decay of this present life shall ever touch it again. No doubt, in all this we speak only of those who really and truly do belong to Christ. We speak of those only whom God has chosen for Himself, and whom the Spirit has brought, in the day of their sojourn on earth,

to true repentance of heart, and to true faith in the living Saviour. Remember that solemn limitation to which the promise is joined—"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you[k]." All such may take upon their own lips, and appropriate to themselves, the full prophecy of Job concerning the resurrection. Thankful am I to have had the privilege of following it out in such details as I have been enabled to pursue. And now I would only add, May we remember and apply these truths of God's revealed word for our souls' benefit! And as the future resurrection of the body is not less sure than our existence in the body here, God grant that we may so live in this present world, as to be delivered from the "bitter pains of eternal death;" and having "made our calling and election sure," may attain to the resurrection of the just; and (to use the noble words of our funeral service) "with all those that are departed in the true faith of Christ's holy name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

[k] Rom. viii. 11.

THREE NARRATIVES

ON

OPEN AIR PREACHING.

No. I.

GOD'S WORD AND THE TWO RAILWAY MEN.

A LARGE number of railroad men were assembled for some time at Reading, for carrying on their work in that neighbourhood. Very few of them appeared in church, and their conduct, on the whole, was undoubtedly of a very ungodly and dissolute character. Some of the clergy resident in the town adopted certain measures towards their spiritual welfare, such as that of distributing Bibles and Tracts among them, together with short but earnest invitations to attend the house of God; and a special service was opened for their benefit in my church, at a certain period of the week, when it seemed most likely that some of them might be gathered in to hear the Word of God. During the progress of these measures, I went along the line one evening to meet the men on their return from work, in company with two of my brethren, our object being to address all who would listen to us, whether singly or whether in small parties, on the subject

of their souls. My friends were soon engaged in the good work, addressing little circles of listeners who quickly gathered around them. I went onward towards the place where the main body was usually collected to receive their wages on that evening of the week; and all at once, on turning the corner of a hedge, found myself unexpectedly among a crowd of more than two hundred of the workmen, who, in consequence of a slight shower, had collected under the shelter of some trees. I was in a certain degree known to some of them, who immediately collected round me and were friendly. Many however asked me what I wanted among them; and some of them charged me with being a tee-totaller, and others with being a ranter, mixing with their observations oaths, threats, and no slight share of ridicule. "What do you come among us for? Don't you know that we are like a set of wild horses, who wouldn't mind knocking your brains out?" Or, "We don't care for such chaps as you. All we want is beef and beer, and a good song." However, at the same time a few were endeavouring to get me a hearing. I had a small Bible in my hand, and took advantage of a lull in the storm of tongues to commence the perusal of our Lord's words on the Brazen Serpent. By raising my voice, and making some quick answers to some of the most direct and troublesome opponents, I was enabled, after a few minutes, to obtain perfect silence, which I thankfully employed in preaching the Gospel of Christ accord-

ing to the glorious passage which I had just read. I have seldom witnessed a more striking change than that which came over the countenances and demeanour of these rough and (as it might have seemed a few minutes before) impenetrable men. Tears appeared in many eyes. Some shook hands with me; many thanked me. All contradiction, abuse, and ridicule had passed away. I trust that much good ensued, and indeed it would have been wrong and faithless to doubt it. One instance came to my knowledge, which I shall now relate.

Among those assembled was a man of about thirty-five years old, who had lived a notoriously ungodly life. Among his vices were drunkenness, swearing, and not only a total neglect of the Lord's day and house, but also such a prejudice against its observance that he actually took strong and wicked measures to prevent his wife from pursuing any line of conduct on that matter superior to his own.

On the evening of the day to which I allude this man went home, and said that he had heard a gentleman speak to the men about the Brazen Serpent and Jesus Christ, and added that he would like to hear him again. He immediately became a regular attendant at my church, and gave up all his wicked and ungodly habits in a most remarkable and decided way. He delighted in hearing the Bible read to him every evening, and above all used to ask for the Psalms. About three months after, having on the evening before

been thus engaged, he went out to his work early in the morning in that full strength and vigour of frame for which the railroad men are so remarkable. At ten o'clock he was no more. A mass of earth and gravel falling upon him had crushed him utterly dead in a moment. Can we doubt of that man's change, ere his appointed time had arrived? Can we refuse to notice God's sovereign grace, or the power of His Spirit and word, in His blessing on a few plain words of one of His servants? God forbid!

I shall give one instance more, showing that the most abandoned characters may be softened in due time, although in one's own short-sighted, heartless view, one might have almost thought the individual in question, even as one of the swine, before whom the Gospel and the Word were pearls all idly flung.

One day, when passing a public-house, not far from my church, I heard a loud quarrel inside among a body of about twenty railroad men. Thinking it my duty to try to act as "peacemaker," I went in and addressed them on their conduct; and here I was protected from absolute violence—for most of them were drunk—by two or three who knew me. One of the party was, however, quite furious, and abused me in worse terms than I have ever been subjected to on any other occasion which I happen to remember, following me out into the road, and only prevented from striking me by some who held him

back. "Pray don't have any thing to do with him," said they, "he's the worst man on the line." Among other things he said to me, was this: "They talked of your giving away books! You wouldn't give *me* one, I'm sure." "Indeed," said I, "I will. You shall have one left for you wherever you like." His lodging was named, and it was my intention to have given him a Testament when I next passed that way. However, about two days after, and before I had left the book, I met him again, drunk. He immediately commenced language of an abusive kind against me, and, among other things, said I had not kept my word. I told him my intention, and fulfilled it accordingly.

I heard nothing of him for about three months after this unpromising interview, when one day, as I was riding fast along the road, a man, who was walking alone, sprang from the path, and taking off his hat, was in an instant almost under my horse's feet, as if determined, at all hazards, to address me. He was quite sober, and said eagerly, "Do you remember me, sir?" "No," said I, "I have no particular recollection of you." "I am the man, sir, who abused you a time back so shamefully at the —— (mentioning the name of the public-house where the transaction occurred) and I am very sorry for it, and I want to ask your pardon." "You have it, I am sure, but you should ask pardon from God for this and all your other sins." "Indeed I do, sir,

many times, and I ought. I have been very ill since that time, and then I read *the book* you gave me, and it did me a deal of good."

After a little more conversation, I bade him farewell, and rode on rejoicing at this fresh testimony to the power of God's holy Word, where, perhaps, there was the least possible ground for anticipating such effects, according to our own faithless and narrow views.

May these instances encourage many who may have to deal with any such characters as those of whom I have now spoken! May ministers and Scripture readers, and visitors of the poor, and Christians in general go in faith to the streets and lanes, to the highways and hedges, to win such souls for the kingdom of Jesus Christ!

Just let it be proved to those among whom you go, that you have their interest at heart, by attention to some of their number in cases of sickness, or any circumstances where sympathy can be shown. Just let them be addressed in plain, hearty, friendly, short, significant language, and not in a cold essay-like style. Just let them be treated as if you knew somewhat of their temptations, their difficulties, and of their obstacles in the pursuit of a godly life—and you will awaken their interest, you will gain their affections; you will, by God's blessing, be instrumental in turning them also, like any other class, from the error of their ways, and in leading them to serve God through Jesus Christ our one

common Lord. At least, you may expect that *some* will be thus impressed, and what is any ministry but the effectual conveyance of God's truth to *some* of those who outwardly hear it? When Paul himself "persuaded concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," what was the result? That all believed? No! "Some believed the things that were spoken, and some believed not[a]." I well know the value of instances which one has met with oneself; and I, therefore, have given now two distinct cases, where in my own humble, and, after all, but very scanty endeavours to advance the religious condition of the railroad men, I have personally experienced the truth of those Scriptural assurances—that the Word of God "shall prosper in the thing whereto He sends it," that His message of salvation can break the heart of stone "as with a hammer," that the seed of the Gospel shall not be sown in vain. It is written, that that Gospel is "the power of God unto salvation to every one that believeth," and no tongue can adequately tell the effect of those truths being faithfully declared, viz:—the fall of man, his restoration through faith in Jesus, the work of the Holy Spirit, and the call to a life of true holiness and righteousness, in the strength of faith and love towards God our Saviour.

[a] Acts xxviii. 24.

OPEN AIR PREACHING.

No. II.

NARRATIVE OF A. P.

On the first Sunday of my preaching in the open air at Reading, viz. 9th July, 1854, a man, whose appearance was that of a respectable artizan, came and placed himself very close to me, with an appearance of anxious and steadfast desire to hear what was said. The next evening I saw him at St. John's school-room lecture, and at church twice on the ensuing Sunday. He then appeared again at the open air preaching, and afterwards said to me that he hoped I would excuse him for coming so close, as his hearing was not very good. I requested him to occupy any place which suited him best; and these were the first words which I ever exchanged with him.

When the service was over, one of my congregation came and told me some circumstances about A. P., which he thought I should know. Among these was that he had not entered church or chapel, nor attended at any service for the

worship of God, for many years past; nor had he shown the least interest in spiritual things. A lodger in the house next to his own, where he took his meals, had persuaded him to come to my first open air preaching. By the grace of God, concern for his soul was at once awakened; and from this time he not only was seen on these occasions, but at church too, and that quite regularly. I subsequently heard that he had gone home after the first open air address, and said, "Mr. T. hit me hard to-day, when he spoke about reading the newspaper on the Sunday." This was his constant habit up to that time, but it was at once exchanged for the Bible and Scriptural books. He took great delight in a tract[a] which I gave him, and preserving it carefully till the day of his death. While writing this I have it before me, nearly worn out.

A few weeks afterwards I overtook A. P., as he was proceeding home after the Monday lecture. I then asked him a question which I often put, viz., whether he attended at the Lord's table. "No," said he, "I never have. I feel some doubts whether I am fit for that privilege." I explained to him what it was in which real fitness consists, shewing that the fit and worthy communicant does *not* come putting his trust in any worth of his own, but solely and exclusively in the worth of Jesus Christ his Saviour. All this was speedily apprehended. The next sacrament Sunday he

[a] The "Brazen Serpent"—a simple but full exposition of the way of salvation by Christ.

appeared at the administration of that ordinance: nor was he absent any Sunday afterwards, till laid aside by his last illness. I subsequently understood that the same friend and fellow-workman who had first brought him to hear had also spoken to him on the subject of the Lord's Supper, and had lent him a book, which he carried about with him and read as he walked.

We interchanged a few more words, and I was pleased with the original, simple, and unassuming way in which he spoke of his own present feelings and experience. His was evidently not man's teaching, but God's.

While his health continued, A. P. was unremittingly attendant at the open air preaching, Sunday services, and evening lectures. My observation of him there, and a few words on two or three other occasions of meeting, made up the whole of my personal intercourse with him until I heard of his being ill. Previously he bore no signs of weakness or ailment at all; nor was his age (I heard he was fifty-seven) by any means so advanced, as to make death from that cause likely.

On Christmas-day, 1854, I heard that he was laid up, and went to see him in company with Mr. P., my curate. We found him extremely ill, but able to answer two or three questions, and to express his perfect peace and good hope of salvation through the "blood of his Saviour, which had cleansed him from all his sins." These were among the words of his testimony. We

left him after some conversation and prayer, which he could only hear through a small speaking trumpet, his deafness having much increased.

I did not see him again; for ere long his spirit had departed to his God; and I was at this time absent from Reading for two days. My curate, however, saw him each of those days, and at their interviews, A. P. spoke most comfortably of his own state, and gave an intelligent statement of his peace as coming altogether from his Saviour. He said, "God had put his feet upon the rock and made him steadfast." During his illness he spent much time in prayer, and was sometimes heard through the wall singing in his bed before the morning light. He said to Mr. P., "I have been long looking to come to church on Christmas-day and take the sacrament, but God has blighted it. It has been a good blight though perhaps." He spoke of his conviction that all was ordered right. At one time he spoke rather incoherently of some trouble which he had to bear for Christ's sake. The attendant said she thought it was that he had met some ridicule in consequence of trying to bring some of his acquaintances to church. Mr. P. reminded him of taking up the cross, and said he would pray for him. "I'm sure," said he, "I have cause to pray for you."

A few days previous to his death he was visited at my request by my friend, Mr. D., who read to him a few verses taken from the third chapter of St. John's Gospel. On the verse, "God so

loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life," it was remarked to him that he had often heard that at church. He replied, "Yes;" and, in answer to one or two other questions, said that he prayed to God and to Jesus Christ; and when alluding to his praying to Jesus Christ, added, "I ask all through Him." He further expressed himself as being quite happy, and persuaded that his affliction was intended to answer some good purpose.

It was observed to me that he seemed very deeply and strongly impressed with the truth that he could do nothing without the Holy Spirit, and the special text, promising that Holy Spirit to all who ask Him, was constantly repeated by him. He had also begun to pray much for others, for all afflicted, for the soldiers in the east, &c. When an offer was made to read the first of Hebrews to him, he said, "I can repeat it nearly all." His habit was to read and re-read some passage in the Bible till he quite felt and understood it. After attending the various services, which he frequented each week, he used to return and talk of that which he had heard, and look over the context; he would read a little in the presence of his fellow-lodgers, and then retire and read a long while by himself. There was a peculiar clearness, and firmness, and simplicity in his faith, and indeed his general attainments of a spiritual kind were most rapidly and plentifully matured; for it must be remembered that only a

very recent period of his life had been occupied at all in Divine things. But his conversion was the Lord's doing, and that explains all. A day with Him is as a thousand years, and He often makes a very quick work in the mind and heart of man. A. P. seemed to feel that having been brought by a fellow-workman to attend that out-of-door preaching by which he was first spiritually awakened, it was his duty to forward the good work amongst others in the same way. Accordingly, he tried to persuade some others engaged in his own trade to attend the means of grace, and on a week-day lecture he was known, in one instance, to have taken a clean shirt to a fellow-workman, as an inducement to come properly attired after his work was done.

On the 29th of December, 1854, I heard that he was considerably worse, and not likely to live through the day: I immediately set out to visit him, but on my arrival at his house, found that he was just departed from this world, dying in the most perfect peace and tranquillity. I went up to his room, touched his cheek, which was scarcely cold, and in company with Mr. P., and his kind attendant Mrs. L., knelt down by his bed-side to thank and bless God for His grace and goodness to our dear brother just taken to Himself, for the mighty work done on his spirit ere his time came, and for this fresh and manifest encouragement to preach the Gospel freely unto every creature, and to expect great things from its publication. And as I went on my way, it

gave me no slight joy to remember how signally, in this instance, God had blessed the open air preaching; how, through these means, He had opened the eyes, and reached the heart, and changed the whole life of one, who for so many years had shown *no* sign of grace, no, not till the very latter stage of his journey through life. But his, we may remember, was no mere death-bed repentance. His change came ere sickness touched him, or death hung over him; and while he appeared no more likely to die than any other person, he gave all the signs which could be desired that God had made him His own for ever through the power of the Spirit and to the glory of Christ. All praise be to God for His holy Gospel! May we experience in ourselves, and witness in others, fresh proofs of its power and efficacy!

OPEN AIR PREACHING.

No. III.

LAST DAYS OF MR. J. W.

MY first acquaintance with Mr. W. arose from meeting him in one of his walks near my residence at Southern Hill, Reading. He leant on a stick, walked very feebly, and bore the appearance of one in a precarious state of health, though by no means advanced in years. This led me to enter into conversation with him, and to offer him some simple tracts, which he thankfully and courteously received. On two or three other occasions, I addressed to him a few words on the truths of the Gospel. He listened each time with quiet earnestness, but said little in answer. I do not remember any more intercouse with him for a considerable interval; and, in fact, had not even ascertained his name, occupation, or abode. One day, however, I was told by an inhabitant of Reading, who was interested in his behalf, that Mr. W. of Mt. Pt., was desirous to see me. On inquiry, I found that this was the passing and

invalid stranger whom I had formerly met, and who was now confined to his house. Accordingly, I took the first opportunity of paying him a visit.

I found him residing in a small, but very neat and comfortable abode. He expressed much thankfulness at seeing me; and, during a long conversation, he told me much of his past history and present experience. He said that he had been brought up without any advantages of education; but, on going to London, he had prospered, and had obtained a place in a public institution, where, from having lived a *sober*[a] and quiet life, he had saved enough to secure a comfortable maintenance for himself and his wife. His age was forty-one, and he had no family.

He told me that he had, for many years, been very fond of reading and study. This, indeed, was quite evident from his language, which was altogether that of one well acquainted with books[b]. But now to speak of his spiritual state, so far as I could ascertain it.

He said that, for some years he had taken much interest in religious studies. He had read

[a] He laid an emphasis on this word, suggesting, as it seemed to me, how much he felt that his present competence arose from this cause.

[b] It was mentioned to me that, when a country boy in Hampshire, and employed in the fields, he was accustomed to carry good books in his pocket, and read them at any time during the day when he might have leisure. And his industry towards self-improvement in after-life was proved by the fact, that he had absolutely written out Walker's Pronouncing Dictionary.

several esteemed works with care and attention. Lately he had been chiefly engaged on Scott's Commentary, purchased at the recommendation of a friend, and read by him quite through. It appeared to me that he saw, understood, and realized the way of salvation through Christ—that undue concern for this present world had been exchanged for due concern about his soul and eternity—that he was altogether in that state of mind, which a minister of Christ would desire to see, and most urgently in the case of one, whose days were evidently drawing to their termination. He appeared to me one who had been led on to his present and favoured state through a course of some intellectual difficulties and impediments. Neither is this at all an unusual case among persons of thought, study, and much acuteness of mind. But God had now made him a "new creature," had enlightened him, humbled him, shewn him his sin, rendered him docile and meek, and had brought him to a sense of peace and joy in the Lord Jesus Christ.

I had a little prayer with him, and before I left him, he expressed great regard, personally, towards me. He said that my ministry had been of very great use to him. At this time, however, I made no further inquiries on this subject, not from any want of interest in it, but because it seemed to me that my visit had been long enough, and was likely to cause fatigue, if protracted, to the sick man.

I called again after a short interval. He then

told me, among other things, that he had long been in an anxious and inquiring state on the subject of religion, striving much to ascertain the right way to heaven and to do what was right in the sight of God. The law had evidently been at work on him. He had gone, in this inquiring state, to almost all the churches and chapels of the town; but until recently he could not "see things clearly." That was his own expression. During this interview he spoke much of his "dear Saviour," (as more than once he entitled Him) and of full confidence in His blood, merits, and righteousness. I do not recall any more particulars of this visit.

It was some time before I again saw Mr. W., as I did not consider him in any pressing or immediate danger, and he was not one under my pastoral charge. My visits to him were a kind of *extra* thing, and merely resulted from the circumstances of the case.

One morning, however, I had a call from Mr. T., the town missionary of the district where Mr. W. lived. His object was to speak to me about him, and to express his hope that I would soon see him again — especially as he very much desired it, and wanted me to administer the Sacrament of the Lord's Supper. I said that I could not do this without the vicar's leave, adding that he was in the parish of a faithful and kind minister, to whom it would be well to mention the case, as just stated to me. "Oh,"

said the missionary, with feeling and much earnestness, "the man is very ill, and he has a great love for you, from your having been the means of his conversion; and he would much like you to do this for him. And you know, sir, he is one of your spiritual children, he told me so himself; and in these cases people feel so deeply towards any one whom God has employed on their behalf." I now became, for the first time, aware that this was the case, not previously supposing that I had done more than, in some slight degree, forward another on his way by a little sympathy, and words of Scriptural truth.

Hearing this, however, I at once yielded to Mr. T.'s request, so far, at least, as to say that I would ask Mr. G.'s permission to act as he proposed. Immediate and cordial assent was given, and I called the same day.

Mr. W. had now become very much weaker than when I last saw him. As may be concluded, I now regarded him with renewed ministerial interest. After some conversation of a very satisfactory kind, he said to me, "There is one thing very much on my mind. I feel that I have committed a very great sin in absenting myself from the Lord's Table during the whole course of my life. I have lamented and confessed this great sin against my Saviour; and if you think fit to administer to me that ordinance, I shall be so thankful and happy." This declaration, together with my previous

knowledge of the case, enabled me to say at once that I would do so with much pleasure, and that I was glad to see how he felt on the subject. I had been assured that his life, at this time, was most precarious; and thinking any delay undesirable, I at once made the needful arrangements, and the sick man partook of the Lord's Supper with much peace, humility, thankfulness and solemnity.

Before I quitted him on this occasion, I told him how happy I was that God had made my ministry so useful to him. All now came out freely: "Yes, sir," said he, "I was pleased by your speaking to me about Jesus Christ, when I was out walking; and I was pleased to hear you a few times in church; but what raised in me such an interest in you, was your little tract about preaching to the railroad men in the open air. You gave it to the postman, who brings letters to your house, and he lent it to me. *This took great hold of me, and led me to go and hear you in the open air last year*[c]. It was at the end of the summer, and you were near leaving off. I was there only twice, and I was so weak that I was obliged to sit down on the ground. It was of great benefit to me. I had all my feelings stirred up in me in a way I never experienced before: and quite a new power of prayer, and love and zeal for God came over me: and the Word, I can truly say, reached my heart: and from that time I have had indeed to praise

[c] September, 1854.

God continually: and this is what gave me so great extra love[d] to you as a minister.

I left him shortly after, and, as may be supposed, went on my way rejoicing at this fresh testimony to the good results of open air preaching. To me it was just another evidence that God gives a *special* blessing to the work. Here was a man, who had heard much sound, earnest, faithful preaching from various ministers in the town, and had read many excellent books treating of the Gospel; but it was ordained by the Giver of all grace that His Word should first reach him with power when heard *in the open air*.

The next time that I saw Mr. W. was early in June. He was now confined to his bed, where he had to bear much weakness and suffering. But he was extremely peaceful, patient, and resigned to his bodily affliction. In his spirit he was very happy[e]. He told me that texts of Scripture on important subjects were constantly presented to his mind, and supplied food for his soul. When I alluded to the prospect of death, his whole countenance was at once lightened, and brightened up in the most beautiful way. It was a calm, rapid expression of joy—but not in the least one of excitement. "That *will*," said he, "be a good day for me, when I go to my Saviour: but

[d] This was his exact expression—so simple and peculiar, that I have thought it well to preserve it.

[e] Realizing the condition so experimentally described in 1 Peter i. 6–9.

I must not be in a hurry. I must patiently wait the Lord's time, until He thinks fit to take me to Himself."

He seemed rather to desire some additional Christian intercourse, and I promised to ask one of my friends[f] to call upon him, and told him that he might reckon on his Christian kindness and sympathy. "I should like it very much," said he, "it would be a favour. But I know that the Lord can make up all to me, if I cannot have it." In prayer, on this and on all other occasions, he always showed much earnestness, life, fellowship, and devotion.

On leaving him, his wife told me at the door that he suffered great pain, and slept very little, but never complained in the least.

There is not much to recount as to my two subsequent and last visits. His weakness was extreme; and he could talk but very little, and

[f] Mr. D. fulfilled my request, and was not less pleased with the spirit and temper of the dying invalid than I had been myself. For the encouragement of others, who may be tempted in the same manner, I may add, that Mr. W. mentioned to him that he had formerly been tried by sceptical doubts and difficulties. Nevertheless, to what peace, joy, liberty, and confidence this man was brought, on coming to God by the one right way, even Jesus Christ! How can it be expected that God's blessing will attend any other kind of religion than that appointed by Himself? When the Jews came to Jesus, asking, "What shall we do, that we might work the works of God?" His answer simply was: "This is the work of God, That ye believe on Him whom He hath sent." (John vi. 28, 29.) We must *first* believe in Jesus, as revealed. Then, but not till then, can we rightly serve, obey, or glorify God.

evidently not without suffering from it. He continued quite calm, and confiding in his Saviour—absolutely smiled with peace, hope, and joy on any allusion to his coming release, and expressed to me personally much Christian love. I have seldom, if ever, heard those truths, peculiarly suitable to a dying man, uttered more firmly, more clearly, nor in terms more evidently coming forth from a heart taught by the Holy Spirit. He had considerable gracefulness of expression, and (as I mentioned before) his language was always that of a well-read man. On repeating to him the 23rd Psalm, I explained what was meant by the words, "Thy rod and Thy staff they comfort me," as telling (through the ancient implements of the shepherd) about Jesus guiding and protecting us in our last hours. He enjoyed this much, and said, "Ministers should explain these things. People hear them all their life without understanding them. The unlearned want such assistance." He then alluded to himself, and to the "wedding-garment," saying, "I have read that it was the custom in old times for the giver of the wedding feast to provide garments for all the guests. That is what the Saviour does for us. It's very beautiful to have it thus taught us." His last words to me were very much the following: "I wish and pray for you that you may have every blessing, and do good to others, as you have done to me: and I hope that God will bless and prosper your ministry in every way, and you and your family." Mrs. T. had visited

him on one occasion, and he had been much pleased with her prayer for him.

I can only add, that all my intercourse with Mr. W. was such as to call forth thankfulness and joy on his behalf. May all the praise be unreservedly and exclusively given to the Lord! "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase[g]."

Mr. W. died the 27th of June, 1855. I was told by his wife that nothing could surpass the happiness of his last moments. He had not spoken for about an hour, and was exceedingly weak, but all at once his countenance was filled with joy. He looked upwards—expressed his delight in the most beautiful language—and was gone. He had suffered much during the two previous days, the extreme soreness of his throat making it very painful to take any sustenance, even in a liquid form. But his patience, through Divine grace and help, was unexhausted.

His wife also told me that he had always been a very kind, quiet, well-conducted man, but that since last October[h] there had been a great difference as to religion in his mind and feelings. From that time he had shewn the deepest and most lively satisfaction in heavenly things. For some time he had been reading various books on religion, and had been wandering about here and

[g] 1 Cor. iii. 7.

[h] This was just after his attendance at the open air preaching, as described above, p. 267.

there, and listening to different sermons; but it was not until his twice coming to the open air preaching that he clearly saw the Gospel, or enjoyed it. "It was *that*," continued Mrs. W., "which opened his eyes and *settled* him at once." From that moment he wished much to converse with me, but being a man very unassuming, and fearful of giving trouble, he had been unwilling to send. "Besides," he said, "Mr. T. has so much to do." Some months passed before my visit to him, as detailed in the preceding pages.

All this quite corresponded with his own account of himself, personally given to me in his lifetime.

May this short and simple narrative of facts prove acceptable and useful to all who may read it; and encourage them to prayer and efforts towards the circulation, on all sides, of that mighty Gospel, which is "the power of God unto salvation to every one that believeth[i]."

[i] Rom. i. 16.

GEOGRAPHY, AS A CHRISTIAN STUDY:

A LECTURE, &c.

AMONG the countless orbs or visible bodies of heaven, there is only one to which, as men, we ourselves possess any close relationship. At least, our relationship to it is of such a character as to make our connexion with any other comparatively slight and distant. We may live in the warmth of the sun, and walk by its light, and know that its cheering beams enrich the whole earth. We may behold the moon, and derive the full benefit of its tempered radiance. As we look on the stars, we may realize, in some degree, their number, place, and magnitude. Moreover, as we regard a certain number of planets, we may remember that the whole of the planetary system to which our earth belongs is a connected thing, in which nothing is wanting, and, at the same time, nothing is superfluous. We may remember that each body of that system fulfils its own part in swaying and balancing the whole: and, again, that our planets form only a part of one grand, universal system of worlds, all bound

together and upheld by their Great Maker and Preserver. We may receive these astronomical facts as beyond all doubt and contradiction; and therefore we may feel our own human, personal concern in every orb and constellation of heaven, from the sun in its blaze of glory to the smallest speck which glimmers in the firmament. And for them all we may be thankful to our Heavenly Father who once created them, and who still preserves all of them for us—not, of course, exclusively, but according to our need, and in our share of His vast, unlimited bounty towards all the living creatures of His hand. Nevertheless, there is one of those bodies with which we are specially connected. On one of them our human race has dwelt from the time of its first progenitors. On one of them we ourselves have had our abode since we first drew the breath of our infancy. On one of them we still live and move and have our being. And to one of them we shall be inseparably joined until the time of our departure arrives, and our bodies shall return to that dust of the earth from whence, in Adam, they were originally formed by the Divine hand. Yes, that orb or world is ours in a sense which can be attributed to no other in existence: and God Himself has sanctioned this appropriation: for it is written in the Scriptures, "The earth hath He given to the children of men."

Now, as we might anticipate, this our own globe, inhabited by us, and subject to the cognizance of our own senses in so many ways, has

ever afforded much and rightful interest to men of intelligent minds — much subject-matter of thought, inquiry, and research. There are many, no doubt, who not only tread but even till its soil, and gather in its produce, with scarcely one idea formed in their minds as to the wonderful properties of that earth on which they are closely and actively engaged through the revolving seasons of the year. Others ransack its dark mines, and extract its hidden treasures, for the ornament, comfort, and use of mankind, with scarce one inquiring thought concerning the mode whereby treasures so various and so rich were formed and deposited. And large multitudes of men inhabit this earth with little sense of its perfect adaptation to their welfare and wants — with little realizing view of the marvels which its surface presents, or which its depths contain. But it is not so with all. Many ponder these things wisely, truly, and well, and with hearts full of gratitude to God for His gifts, who lay no claim at all to scientific skill. And able men, both in our own country and abroad, have laboriously studied how mountains rise, and valleys subside, and lakes spread, and rivers flow. All these subjects have been duly classified: and if certain errors have arisen and prevailed in some minds — very much to be lamented by all Christian men, and only requiring that they should be thoroughly sifted in order that they may be thoroughly disproved — still, this is only to say that by some geology has been perverted and abused,

like astronomy itself, and every other science, and every other good thing. And geology remains, as a science, well worthy of our cultivation. Neither is there any one who need be altogether ignorant of those results to which this science, when pursued rightly and in harmony with Scripture, has attained: and, in so doing, we may learn, for ourselves, new lessons on God's outward works, as shewn in the structure of the globe. And we may note His hand and His judgment too, when, side by side with the records of Scripture, we see an earth marked on all sides by the overflowing deluge of His wrath, and claiming even still more, on that very account, our solemn and attentive interest in all its condition, past, present, and to come.

A subject of a kindred sort—the subject of geography—now lies before us.

That science has been described by Dr. Johnson, the great English master of definitions, as, in its strict sense, signifying "the knowledge of the circles of the earthly globe, and the situation of the various parts of the earth." It is added by the same authority, that when the term geography is "taken in a little larger sense, it includes the knowledge of the seas also: and, in the largest sense of all, it extends to the various customs, habits, and governments of nations."

There is also what is called "Political Geography." That is, the division of the surface of the earth according to the governments which bear rule over distinct portions of our globe.

But this, of course, must ever vary; while it also must depend on conquests, and on cessions of territory from one nation to another. To consider such a subject would lead me far away from the scope of my present Lecture. I shall therefore omit it altogether.

Confining then our attention to those special subjects suggested by the definition which I have quoted above, let us suppose ourselves with a globe standing before us, or with a map of the world, spread out in all its graphic details. Now even one of these diminutive copies—even one of these representations of the earth, traced out and fabricated by human hands, is a very wonderful thing. We have been accustomed to look upon such objects from our earliest days. We have seen them in our schoolrooms. We have handled them in youth at our lessons. Probably we have some of them in our possession—either more ordinary or more perfect of their kind. Therefore it may be that we, hitherto, have thought but little of them. Nevertheless, every one of them, even to those of the commonest kind now in use, is no slight proof of man's ability, energy, skill, talent, and enterprize. Not to mention the more abstract sciences required by the arrangement of Latitude and Longitude, and by other essential parts of every map and of every globe, what a vast amount of investigation, as to all quarters of the earth, lies concentrated and embodied there! It is easy and speedy enough (though perfectly legitimate) for one geographer to copy

and introduce that which has been laid down by his predecessors: but when we remember how each discovery, as to the surface of the earth, must have been separately made, and how each relative point must have been ascertained in the same manner, then indeed any map or globe will be regarded by us in its true character. For its accomplishment, as before our eyes, what vast continents must have been crossed, recrossed, circumnavigated, and examined from end to end! What a multitude of rivers must have been traced up to their remotest source, and surveyed at every bend! With what care must mountains have been scanned as to their height, position, and circumference! What lakes have been described, and habitable places defined, and deserts extended to their due boundary, and all features of the earth, howsoever vast and howsoever various, all noted down for us to behold at a glance! Great indeed have been the works—great indeed the triumphs achieved by the geographers of these and former days! And perhaps the attainments which this science has made, and the difficulties mastered thereby, are seldom more displayed than when we compare some map of ancient date—itself perhaps very far superior to those older still—with the finished productions of our own times. For while the former abounds with errors and omissions and miscalculations, so as to awaken even something like ridicule now, we take one of the latter period; and thus, at our homes, and in a few minutes, we

can measure an intended journey for our course day by day almost in any region of the earth: and examine whole continents—America, for instance—and islands, almost equal to continents in size—Australia, for instance—unknown to Greeks or to Romans as being in existence at all. And not only this, but the wide ocean itself has been all surveyed, and is mapped in our charts from end to end, with each sand-bank and rock, and reef and shoal, therein described, and each safe channel marked out for the security of man when crossing the perilous sea. Of late years, too, raised maps have been designed, which represent accurately, and on a fixed scale, the inequalities of the surface of the earth: and this kind of map is specially adapted to mountainous localities, such as Switzerland, or the Pyrenees: and Judæa too has been well delineated on this plan; and improvements are daily made in these and all similar designs. Let the labour, science, and skill, manifest in these productions, have its due place in our remembrance; and then we shall realize the truth, that they have been attainable and possible as the work of successive ages, and in no other way.

But if the very map or globe, formed and delineated by human hands, affords, or ought to afford, such a source of interest and admiration, how great and lively must that be, which is due from us to the great Original, thus copied and presented to our use by geographic art! What adequate tribute of thankfulness can we render for

it to Almighty God, who, having made the substance of the earth, then shaped and adorned it, and gave it all its wondrous adaptation to the nature and good of man. When He spake the word, then it was no longer "without form and void;" but, on the contrary, so glorious to behold, that (as Scripture tells us) "the morning stars sang together, and all the sons of God shouted for joy." "The earth is the Lord's, and the fulness thereof." It is the Divine hand which upholds it in its proper sphere, and rules it in the orbit of its course. It is the Divine hand which supplies verdure to each leaf, and colour to each flower, and ripeness to each ear of corn, and motion to each river, and warmth to each sunbeam, and brightness to each star, and freshness to each breath of heaven. And not only does the sense of every rational and intelligent man give to these truths an hearty and immediate response, but Scripture too continually tells, throughout the Old and the New Testament, how God upholds all things by the "word of His power[a]," and how that which is often called "nature" is in reality and truth His constant and immediate work, of whom our Lord said, "My Father worketh hitherto[b];" and how His eternal power and Godhead are clearly seen from the creation and preservation of the earth[c]. Therefore I may well ask, Shall not the study of Geography be sanctified and honoured among us; and shall it not raise our thoughts unto Him, our God, in whose

[a] Heb. i. 3. [b] John v. 17. [c] Rom. i. 20.

name that inspired song of adoration sounds: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created[d]."

There is no doubt whatsoever that the attention of men (in this world of so much needful business, and of business too requiring division of labour) must be directed to one special art, profession or employment, for earning their livelihood, and for duly accomplishing their own legitimate part in the affairs of life. Nevertheless, when we speak of education, in its higher character, as bearing on man's general good, it may perhaps be safely affirmed that the strengthening and expanding of the inward faculties in general is one grand object of every specific intellectual pursuit. This advantage even precedes and surpasses the benefit which any one particular study may be expected to confer, merely as cultivated for its own sake. I speak here, of course, in reference to education as meaning the improvement of a man's own inward powers and capacities; and I look away, just for the moment, from the business and necessities of life, as fixing us, with very few exceptions, to some one trade, handicraft, or profession in the great machine of ordinary social life. We know very well that in the common schools for the poorer classes of society they are taught to read, to write, and to cipher. Now who would sit down to measure

[d] Revelations iv. 11.

and to calculate the value of the time thus spent by numbering the pages which these children, when grown up, may read, or the lines which they may write, or the sums and arithmetical calculations which they may have to work out in the course of their life? This would, indeed, be a very narrow and erroneous mode of proceeding. The enlargement of the mind—the habit of application, and many other advantages would be entirely forgot in such a reckoning. Again, we know that the student, at one celebrated university of our own land, enters very deeply into the classical writers of antiquity, and goes through the grand circle of Greek and of Latin literature, not for the sake of that literature only, but to prepare him for all kind of intellectual research as well as for that arrangement of thought called composition, on any subject which he may have to cope with and elucidate during the whole course of his subsequent life. And, notwithstanding much which is said against such studies, I never yet happened to meet any one who, having carried them on diligently in his youth, at all regretted the time which he had spent on them. So too, at another well-known seat of learning, mathematical science is pursued with unwearied industry. And why? Surely not that a man may be for life engaged on problems and on diagrams, or on daily researches of an high scientific kind. No, surely not! Taking the students at large, a greater object is, that the mind, generally, may be furnished with strength,

and power of close application to any or every task which may need the intellectual mastery. So also, as to Botany, or as to Natural History, or as to any other science, whatsoever it may be, those who desire their own mental progress and that of others rejoice at the cultivation of such or such-like pursuits, not for itself, alone and exclusively, but because it must bear on their whole mental acquisitions, and (in case they arrive at any very high distinction) on the attainments of their own nation, if not on those of every advanced nation. Geography claims this remembrance as applied to itself. I have heard of a clergyman, in the past generation, who, on laudably trying to awaken some missionary interest among his rural flock, met such gross ignorance, and such inability to take in the information which he gave, that this was the first step which he was obliged to take—namely, to put the fact in their minds that there were in existence any heathen nations whatsoever—any nations, in that state of contrast to our own, which is conveyed in the term of heathenism. This may and I do not doubt will to many seem incredible; but it is positively true. I know the place and the clergyman's name. I do not mean to say that they would have plainly denied the existence[e] of

[e] Mr. Vanderkiste, in his interesting little volume, entitled "Notes and Narratives of a Six Years' Mission," containing the account of his labours as a city Missionary in Clerkenwell, states, "I have known people to declare that they would not believe there were any other countries in the world but England, Ireland, France, and Scotland." P. 39.

heathenish idolaters—such as the Africans, or Indians, or Chinese, if explicitly told of them and of their countries; but still the idea of there being any such nations at all had no place in their thoughts—at least none discoverable by one intent on the inquiry, using plain language for the investigation, and most thoroughly acquainted with all his flock in all their capacities. Either the thought in question never had been planted there at any period of their life; or it had passed altogether away, as a thing written in sand; and such, veritably, was their mental condition with regard to the earth and its inhabitants, not only as to their moral and spiritual state, but also as to their very existence.

What a contrast is exhibited by this gross ignorance to the acquisitions of any man, woman, or child, to whom the study of geography is no strange thing! At the present day it may be safely affirmed, that in every well-arranged schoolroom for the wealthier classes of society, maps and globes will be found. And as to maps, almost the same thing may be said for every institution advantageously maintained for the education of the poorer classes. And attainments of this kind are now, certainly, very much on the advance. To give one instance, which came under my own notice some years ago. In the course of an excursion which I took in Scotland, I was much delighted by a school in the town of Aberdeen, maintained for the most destitute and outcast boys of society, and, in

many things, partaking of that character which we should probably attach to the name of a Ragged School. There however it was called an Industrial School, and very rightly too, for the boys were employed in various handicrafts, besides learning what they did with their heads. Being asked to examine them, I not only received most accurate answers on Scriptural subjects, and in general knowledge of various kinds, but in geography too. For instance, a large blank outline map of Great Britain was raised up; and three or four boys stood before it with a piece of chalk in their hands; and, fast as I could put my questions, they marked each town which I mentioned on the exact spot which it really occupies; and traced out each river, and each railway, of which I spoke. This was only one among the many proofs of that superior education which the lads receive at that Industrial School; and I trust that they have already entered on some situations in life where their industry, attainments, and intelligence have had their full scope; and where their geography and all their mental acquisitions have been duly and successfully applied. Nor is this at all an unlikely thing, considering the way in which so many of that intelligent race to which these lads belong have turned and are turning still the manifold benefits of education to the utmost account.

But if geographical knowledge may rightly be inserted among those studies which the course of instruction should convey to all classes for the

general improvement of the mind, even in ordinary life, it should also be remembered that no common advantages attend it of a more special and professional kind. It must be cultivated by the statesman himself, or otherwise he will be liable to fall into serious mistakes, which will not only bring disrepute on his name as a negotiator, but may prove most detrimental, in many ways, to the nation for which he acts. It is of the utmost importance to the military man. The merchant would be most imprudent to neglect it; nor can the manufacturer, in an exporting country like this, be ignorant of the fact that nothing will affect his business and calculations more than distances, and climates, and a duration of voyages, and matters of a kindred sort, with which geography is inseparably connected. To the sailor, of course, any knowledge of the kind must prove at times invaluable: and, to pass by its more obvious and ordinary use in such a calling, it is well known that many a crowded ship has been preserved from wreck, and many a safe harbour has been found, and many lives have been saved from destruction, on perilous occasions, by the knowledge of geography applied by one of the sailors or passengers in the hour of need. Nor is there any class of society, in the present day, and in a thickly peopled country like this, to whom the subject of emigration and of colonization is, or ought to be, an indifferent thing—whether for themselves, their families, their neighbours, or

their countrymen. Thousands — tens of thousands, yes, hundreds of thousands, are annually quitting our shores, in the expectation to obtain a more open sphere of advancement elsewhere— as, for instance, in America, in Australia, in New Zealand, or in South Africa. But while this emigration and colonization is proceeding so extensively, many are perplexed and unable to decide on their course, with full satisfaction, as to choice of country. And this is peculiarly the case with labourers and artizans. Much ignorance prevails among them on matters quite essential for them as emigrants to know. Some anticipate a climate too fair, and a people too civilized, and soils too favourable for certain produce which they hope to raise; while, on the contrary, others are alarmed and needlessly depressed by representing to themselves this or that distant region of the earth as more disadvantageous than it really is— as barren, friendless, rude, and desolate, when, in fact, all is fertile and attractive; and a kind and hospitable welcome awaits them from those who have gone before, and are now established and prospering in the land. Many, through their ignorance, must entirely depend on what is called chance for that important thing—the choice of their future abode. And to obviate this some knowledge of geography, possessed by the emigrant or colonist himself, is evidently most desirable: and such a knowledge will, in all probability, save him from error and mishap in these matters, and afford him the means for se-

lecting such a place as will really suit the case of himself and his family. And such knowledge too will fortify his spirit in the trying moment when he quits the land of his birth; and will tend to preserve him, under God's blessing, from those fears and disquietudes which uncertainty and ignorance as to our future course must ever, more or less, produce.

Geography too has no slight claims upon us all in the high character of readers of God's holy Word. And this is at present so generally understood, that whole volumes of sacred geography, both small and large, are now constantly published: and in the best editions of the Bible now issued from the press maps of the countries, connected with its history, are frequently bound up. The advanced and intelligent student of the Scriptures can scarcely be satisfied without some such aid. And now he has it, and enjoys it abundantly. Nor will he think it a mere waste of labour and of time, but very much the contrary, to clear and establish his views on all which the Bible and no other book in the whole world tells concerning the separate races of mankind, and the special bounds assigned and kept up for the different tribes of the great human family. In this spirit he will mark and trace how by the children of the three sons of Noah "the whole earth was overspread." In this spirit he will mark the course of "faithful Abraham" out of Chaldæa into the Promised Land, the subsequent descent of his family into Egypt, and the

journey of the Israelites back into that country, whither God Himself led them with the pillar of the cloud by day, and the pillar of fire by night. And Palestine will be to him a well-known locality, accurately mapped on his mind and memory —above all, each mountain, lake, river, village, and town, hallowed for ever by its connexion with the life and history of Christ Jesus our Lord, during the day of His sojourn, for our sakes, on this very earth which we inhabit. And the course of the apostles, as they went among the nations, and spread the Gospel of salvation far and wide, will claim his attentive eye: and fresh gratitude will rise upwards to the God of all providence and grace when he looks on that spot by the Asiatic shore where St. Paul saw the "man of Macedonia" in the vision of the night, and heard his summons, as speaking in all Europe's name, "Come over, and help us[f]." For it was that vision which brought the Gospel into this continent of Europe—into this quarter of the globe, where our fathers dwelt in their heathenism once, and where we dwell in our Christianity now: and thus was the way prepared and ordained for God's help reaching us in our low and idolatrous state—for our being evangelized in this far distant European isle. I just touch on these subjects as connecting geography with that Word of God in which are centred all the hopes of man, and I speedily pass on to another, but a kindred theme.

[f] Acts xvi. 9.

It is to that of Missions. No secular study is more likely to be of use for awakening and maintaining an interest in this great, holy, righteous cause. To one prizing Christianity, as we ought all to do, the map of the world will surely be a spectacle, making a strong appeal in behalf of missions to the heathen world. Some, of course, will regard such a map in a mere scientific light. Others will connect it with thoughts of conquest, and of their own nation's aggrandizement by increased territory. Others will at once investigate those places where commerce may open some lucrative sphere of exertion. Many and various may be the suggestions which such an object will bring up to the beholder according to his principles, his habits, and his tastes. But in the case of the true, earnest, and devout Christian the outspread map will tend to awaken feelings of all sympathy and love towards millions upon millions of his fellow-creatures, still sunk deep in idolatry, in perfect ignorance of the one true God, in all the accumulated miseries for this present world, and with all the awful prospects before them for the world to come, which do and must ever attend heathenism. It will remind him how little, how very little has been yet done towards the fulfilment of Christ's own command, "Go ye into all the world, and preach the Gospel unto every creature." And when he looks on the vast continent of Africa, and upon Hindostan, (under the dominion of our own Queen,) and on populous China, with its three hundred and sixty

millions—a third part of the whole globe's inhabitants—he will indeed lament, and feel his own share too in the guilt lying on the church at large, that so small a portion of the earth has been as yet Christianized, even in the scantiest sense of that word. But this will not be all. For I am much mistaken if the study of geography will not, in some cases, tend, under God's blessing, to awaken missionary zeal, and even to centre such an amount of interest on certain climes as may give an impulse to seek and promote their special welfare by spreading Christianity in those benighted lands. We know well that the writings of voyagers and travellers have often led to these peculiar results: and should the study of geography have any similar effect, (as, I think, we may with reason hope,) then it will surely shine forth with no common lustre. It will then appear, as bearing not only on temporal and earthly things, but directly and immediately on the glory of God and on the welfare of immortal souls. Nor, while on this subject, can I omit to introduce here an interesting extract from the life of one whose praise is in every heart and on every lip of those to whom his memoir is familiar—I mean, Felix Neff. In speaking of his Normal School, held to train teachers for his Alpine flock, he says, that "Geography was considered a matter of recreation; and they poured over the maps with a feeling of delight and amusement which was quite new to them." But this was not all; for, soon after, Felix Neff

writes, concerning the result of this very study, "Up to this time I had been astonished by the little interest they took, Christian-minded as they were, in the subject of Christian missions; but when they began to have some idea of geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indifference. But as soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other Christians entertained. These new acquirements, in fact, enlarged their spirit, made new creatures of them, and seemed to triple their very existence[g]."

Another course of thought into which geography will fitly lead our minds, and one very cheering and delightful too, may, in all propriety, be considered now. We hear in the Scripture of "the moon and the stars, and all the host of heaven," "how God hath divided" (or, as in the margin, hath imparted) "them unto all nations under the whole heaven[h]." Similarly speaking, how much more is the whole earth our own —given to us for our use, enjoyment, and thankfulness. It is given to man by God for the mutual and interchanged benefit of all who dwell on its surface; among whom we are ourselves numbered. In our narrow, selfish, appropriating

[g] Life of Neff, p. 259—261.

[h] Deut. iv. 19.

spirit, we are too apt to pass by, with scarce any due notice or esteem or gratitude, those gifts shared by us with all our fellow-creatures, such as the sun for the day and the moon for the night—such as the dew and the rain—such as the air, which we breathe every moment—such as our limbs, our senses, our faculties, and our affections—such as all similar boons for the universal welfare and happiness of mankind. We are apt to forget that the very best test as to the value of all natural and providential gifts is to be found in the very point of their being common, or, to go further still, universal to man. Apply this to the earth! How men value and attach themselves to some little spot of soil, rightly and properly theirs by the law of that land where they dwell; though, after all, even should it be the very largest estate which a rich man ever possessed, it will and must be the very merest speck as compared with the face of the globe. But it is not so common for us to remember, as men, that the whole visible globe is arranged for our welfare and for that of all mankind. No doubt there is much of grand physical truth in the many passages of Scripture similar to that where the prophet Isaiah most sublimely describes how this earth is held and bound together in the midst of space, with all its compactness, all its strength, and all its durability: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in

a measure, and weighed the mountains in scales, and the hills in a balance[i]?" We cannot doubt that all parts of the earth depend one on another —that continents balance continents—that each compartment of the wide ocean ebbs and flows in unison with the whole—that the winds and the breezes, refreshing our own clime, are all swayed and influenced, in mutual and healthful change, by the atmospheric currents of the universal globe. We, accordingly, are privileged to view not only our own spot of soil, if we are among the few who have such a possession, and, again, not only the country to which we as citizens belong, but the whole earth, and all connected with it, as, in one sense, all being for us, and, in one sense, our own. So it is also with the characters, powers, and capacities developed in different climes with the productions of their varied genius, with the divers works of their industry, enterprise, and skill. The sturdy northern has his office to fulfil; and he does fulfil it. The southern accomplishes his own part by a softer spirit. One nation, Flanders for instance, is famed as a "tiller of the ground." Another, like that of the Swiss mountaineers, has been engaged from generation to generation in rearing cattle and flocks. Another, like our own beloved country, is full of bold and skilful seafaring men, bearing rich merchandize to and from all lands, pushing their discoveries into the remotest quarters of the vast globe, and ready, if need be, to defend

[i] Compare Job xxviii. 25, &c.

our shores with their life. Another excavates the mine, and brings the metal to light, and is "an instructor of every artificer in brass and iron[k]." Another nation is studious, scientific, literary—accomplished in poetry, painting, sculpture, and in the various modes of embellishing man's outward life. This division of labour—as it is so rightly called—has been ordained from the very beginning; nor is it a division of persons only, or of trades only. It is also a national division, if I may use the phrase. Each nation in all this acts not for itself alone, but as a member in the body of the great human family. Nor can we overrate the effect of climate and locality and soil, and other causes of a similar kind, in producing (as they do) such a variety of human avocations, and such manifold developement in human works. In some, among the abovementioned things, this is quite evident at the very first glance; while in all of them, more or less, these causes undoubtedly prevail. And surely this has been so ordained by the will and purpose of God for the advantage of all. Man, individually, or even a nation, nationally, may only compass and pursue a very narrow and limited aim. Nay more, man, in his sin—in the corruption of his own nature, and in his deficiency of love towards his fellow-men, will, with equal certainty, often mar this good. Instead of conferring benefit, man will perhaps confer harm, or, sad to say, even interchange it. Among many

[k] Genesis iv. 22.

cases which I might quote of this fearful character I only give one. The savage has been known to learn intoxication, unknown to him before, from the visits and the intercourse of the civilised man: while, on the other hand, the civilized man has been known, while dwelling year after year among heathen and idolatrous savages, to learn from them an utter forgetfulness of the one true God. But it would be a most grievous thing, and quite adverse to fact and experience, were such a result to be regarded as a general rule, and not as the exception. On all these views you will readily see how closely geography must bear. In rightly and expansively studying that science, we study nothing less than one of those grand, universal influences by which is determined so much of man's habits, tastes, and labours, as a dweller in this present world. We study nothing less than one, among the many and the mighty means established in the providence of God for extending and communicating unto all quarters of the globe that vast variety and aggregate amount of benefits which could never have existed at all had mankind at large been of one climate and of one soil alone (and, speaking geographically) all similarly placed and all similarly circumstanced. This will speedily appear from the manifold productions of the earth, in a multitude of which, for clothing, food, medicine, and similar needs, we do actually and continually share, brought to our country—I might say, to our own very doors—from the most distant climes. But confining our

subject to those impressions and effects, resulting to the world at large from the varied characters of man, developed and exemplified in different lands, we know well from history how the rude and hardy races of the earth, by their occasioual intercourse with men of another spirit and of gentler pursuits, have been thus preserved from lapse and fall into a barbaric horde. So too another race, more civilized and more refined, has been similarly kept from sinking down with fatal and ruinous descent into the seductions of mere luxurious ease. And while we cannot carry out particulars like these in close or further detail, still, it is a matter beyond contradiction or doubt, that the thought and the study, and the enterprise—the labours and the works of different races and different nations are largely exchanged, and most advantageously too in other climes: and thus the north and the south, the east and the west, are each enriched and severally endowed by mutual influence. Neither are these benefits confined to that very time at which any one nation is specially enabled to contribute and extend them with the largest results: for nations, like individuals, have what is called their day—their own peculiar time of activity, success, and prominence in the world's history. But ages upon ages do little to exhaust, nay, sometimes, indeed, they do much to increase the plenteousness of fruit (so to speak) gathered by succeeding generations from the trees which each nation planted and reared in the hour of its glory. Athens, for

instance, and ancient Rome were thus for a season very mightily endowed. From one there spread —and within the bounds of a very short period too—a circle of unrivalled literature: while from the other the whole western world has derived, in a great degree, its civilisation and its system of government and law. Centuries have passed away since any such notable things have sprung or have spread either from Attic or from Roman origin. Nevertheless, the effects of ancient power, genius, and capacity still remain, and still live among us without the least token of decay, weakness, or diminution. And to advance rapidly in the same course, let me illustrate the subject from a quarter near to ourselves, as inhabitants of Great Britain. Surely I may say, with all truth and confidence, that were this our beloved country to lose from this very moment its well-earned fame, honour, and reputation—I repeat it, merely as a supposition—were such a thing to happen; and should England no more shine in industry, in enterprise, and courage, and integrity, and in all things which strengthen and adorn any kingdom or land, still its character, already gained, with its acts and achievements, already done, would have had an effect on the world never to be obliterated; and its example, already shewn, would have led to many and mighty results, of which the world shall, in all probability, reap the advantage, so long as it continues in this present state. Yes, were no English author henceforth to write one valuable

page to inform the mind and to impress the heart—were no English statesman henceforth to reap high honour in the great art of guiding an empire like our own—were no English merchant henceforth to develope the riches of foreign climes, or to shew, in his dealings with all men, such integrity and such thankfulness, that even the very savage will trust in his word, as that which cannot fail, and in his goods, as things by which he will not be deceived—were no English engineer henceforth to plan and execute the canal, or the dock, or the tunnel, or the aqueduct, and, above all, were no English Missionary henceforth to seek the idolatrous nations of the earth, with love in his heart, and the Bible in his hand, and the Gospel of salvation on his lips—were all such deeds of our countrymen to cease altogether from this very moment, and to be extinguished, as a light suddenly put out—still, I ask, would the effect of such works, already done, and of such capacities, already shewn, cease or be extinguished too? No, certainly not! But, on the contrary, from this very moment, and for ages to come, (if the world lasts so long,) the Asiatic, American, and African, not less than the inhabitant of our own European continent, would mark on the map or globe our own privileged isle, and would declare how largely from thence intellectual and moral benefits, besides many physical advantages, accrued to his forefathers, and descended to the generation of his own day. Yes! nations afar off would trace back to our

shores the principles of true liberty, civil and religious, valued at length and realized by themselves. And they would acknowledge too, if they would speak according to the truth, that from hence arose that best encouragement—the encouragement of example—unto all bold and all useful enterprises. And they would confess, standing perhaps amidst many grand works on their own very soil, that such structures, such machinery, and such triumphs of skill would never have been theirs at all, had it not been for the able discoveries of our mechanicians, and the talent of our engineers, and the ability of our working artisans to execute by their hands that which others had devised and had planned with their heads. But, above all, the sight of Great Britain on the map or globe would bring the remembrance to Christian minds and the declaration to Christian lips, in some region of the earth then enjoying true Christian light, how it was all owing, under God, to some good English society, or to some good English missionary, that the land was first brought out of darkness into light —that it was no longer a nation of idolaters, but one where God was known and worshipped and served in the glory of Divine truth, and according to the Gospel of Christ—our Lord now, and to be their Lord too, through the voice of the one true faith sounding from England's shore.

A few words now (before I conclude) on the future state of this our habitable globe. And as this is a thing to come, the Bible, of course, must

here be our guide. That such an earth as ours, with all its glory, and all its beauty, and all its proofs of its Great and Divine Architect, should ever come to nought—should ever be obliterated from the material bodies of creation, is an idea which the Scripture no where presents. If it were the case that its destruction or annihilation was declared in the Bible, the fact then must, of course, be immediately and implicitly received. Our own feelings, as regards this earth, must then be all cast aside. But surely the Scripture, both in literal words, and as viewed in its analogy, quite rejects and repudiates such a notion. Satan, the destroyer, shall never, never get such an advantage in any of God's works, still less in that earth where the triumph of our Lord has been so wondrously achieved over him and all his devices. I admit that you will find strong declarations concerning the effect of those awful judgments yet to come on the earth itself, as still under the curse, and pronounced upon it throughout God's Word: but let us remember, that none of these declarations are stronger than that of this earth "perishing" at the time of the flood. And this very expression is, we know, used by St. Peter, though we even now inhabit the same earth, however convulsed at that time. I would be the last to speak too dogmatically, but I believe that as our bodies will be new at the resurrection, though still our own, so it will be with the earth hereafter—the same, though renewed—the same, though beautified and glorified, with all

God's other works, which shall hereafter, in some new and wondrous way, all unite to praise Him. The poet Cowper thus nobly writes concerning those works:

> All were once
> Perfect, and all must be at length restored:
> So God has greatly purposed.

The earth, no doubt, will be mightily changed—mightily renovated, mightily blessed, purified, glorified. It will exhibit a beauty and perfection brighter than even Paradise could shew; for unfallen Paradise was only created, but this earth has been redeemed by the very and eternal Son of the Most High God. For His glory there will be "at the restitution of all things," not only "new heavens," but a "new earth." I quote the words of the New Testament rather than use my own, or those of any man, on such a subject: "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Nor shall we be disappointed. In magnificence, order, and excellency, it will far surpass that earth on which we now dwell; for, as yet, the effect of the curse is not removed, but it shall be removed hereafter, even to the very uttermost. I will not prolong this subject any further, though I could not altogether pass it by in treating of the earth: and I shall indeed be most thankful and gratified if any thoughts now presented to your minds concerning this our earth, and especially on the use and benefit of Geography, should tend to afford you any fresh

interest on these topics—should lead you to study the science in question with any new prospect of its value to yourselves or others, and dignify it in your eyes for your own practical use, enjoyment, and application. There is no day in which the knowledge of it is not likely to increase your interest in the perusal of books. There is no day in which it may not forward your ability to learn something, or to communicate something in your conversation. And times may occur in which the lack of such knowledge as that which I now recommend may prove to you very detrimental, or the possession of it very beneficial indeed. And, finally, it seems to me, that, with God's blessing, it will have a tendency not only to expand your minds, and to open your hearts towards your fellow-creatures throughout the wide world, but also to advance and promote your grateful comprehension of God's glorious works. For while the unseen and the spiritual is, no doubt, far more important than that which is seen and that which is material, still this earthly globe loudly claims that we should consider it as the operation and as the production of the Divine hand, and as one very grand proof of His almighty love and care in our behalf. I, for one, have no sympathy—no, none whatsoever—with those who for any reason would undervalue or check such sentiments—but looking to this our marvellous earth—surveying it, and meditating on it—I hope never to restrain my heart from feeling, or my voice from echoing, that note

of pious aspiration, uttered in old time, and so familiar to our ears; "Oh! that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men." We are told how the invisible things of God—namely, "His eternal power and Godhead"—are plainly seen from the creation, from the preservation, and from all the gifts and riches of this earth; and they are said to be "without excuse" who did not for these things glorify God, and were not thankful, though they had received no revelation at all. Loftier, yes far loftier indeed must our thanksgiving for Redemption arise than for any other gifts, or, rather, for all other gifts, which could be given us. But narrow and unworthy would the thought be, that this need silence our ascriptions of praise, as we remember that the "earth is the Lord's, and the fulness thereof." And when we remember too how it is to Geography that we are indebted for the knowledge of this earth, and of its fulness; and how, in proportion as that science prospers among Christian men, the earth will be understood, and valued and prized, and enjoyed, as God's gift unto us, I truly feel that we have been employed on a subject at all events of no common worth and usefulness for application.